

‘orlah (uncircumcision) is applied in four ways; a. fr.—Trnsf. (v. Lev. XIX, 23) [that which is to be rejected,] the fruit of trees of the first three years. OrI. I, 2 בְּעִי' is subject to the law of *‘orlah*. Ib. 6 אֶתְרֵעָה שָׁל ע' a young tree subject to the law of *‘orlah*. Ib. 7 עֵרֶק דֵּע' resin of a young tree; a. fr.—Tosef. Ter. V, 9, a. fr. עֲרֵלָה.—*‘Orlah*, name of a treatise of Mishnah, Tosefta and Talmud Y'ru-shalmi, of the Order of Z'ra'im.

עֲרֵלָה f. (preced.) *uncircumcision, the condition of one not circumcised*. Yeb. 71^a ע' שלא בזמנה הורא ע' want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). Ib. 70^b רְגוּפִיהָ ע' one's own want of circumcision; omission to circumcise others. Hull. 4^b, sq. מוֹמֵר לֵע' מוֹמֵר, v. מוֹמֵר; a. e.

עֲרֵלָתָא, v. עֲרֵלָתָא.

עֵרֶם I (b. h.; v. Ex. XV, 8; cmp. עֵרֵב I, a. עֵרֶב) *to heap up, pile*. Gen. R. s. 83, end (play on עֵרֶם, Gen. XXXVI, 43) עֵרֶם שָׁמַיָא הוּא עֵרֶם עֵרֶם he is destined to heap up treasures for the king Messiah; ('Rashi': עֵרֶם, v. עֵרֶם I).—Denom. עֵרֶם.

עֵרֶם II (b. h.; cmp. עֵרֶם I) *to peel off, strip; to make white, bright*; v. עֵרֶם, עֵרֶם.

Hif. עֵרֶם 1) *to enlighten, inform*. Y. Snh. V, beg. 22^a, sq. (ref. to בעֵרֶם, Ex. XXI, 14) שִׁיעֵרֵמֶנּוּ בְּאֵיזוֹ מִיתָה מֵהֵן they (the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (Bab. ib. 80^b שִׁיעֵרֵמֶנּוּ).—2) *to plan, act deliberately*. Mekh. Mishp. s. 4 (ref. to בעֵרֶם, v. supra) שְׂאִיִן ... לְהוֹצִיאָהּ ... שְׂאִיִן this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; איִין מְעֵרֵמִין to exclude the surgeon ..., for although they acted with wilfulness (criminal negligence), they did not plan; Yalk. Ex. 325.—3) *to act with subtlety, to get around a law by an artifice*. Sabb. 65^b בְּדִלְיָקָה in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אֵין מְעֵרֵמִין בְּדִלְיָקָה you dare not &c. Ib. מֵדִי שִׁיעֵרֵם וְכ' dare a woman use an artifice &c., v. פֶּרֶק. Tosef. Bets. III, 2. Gen. R. s. 49 מֵדִי שִׁיעֵרֵם על מֵדִי שִׁיעֵרֵם על מֵדִי שִׁיעֵרֵם why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? Yalk. ib. 83; a. fr.

עֵרֶם, עֵרֶם ch. same.

Ilhp. עֵרֶם, אֵרֶם, אֵרֶם; (also Af. אֵרֶם) 1) *to become prudent*. Targ. Prov. XIX, 25.—2) *to be subtle, to deceive, pretend*. Macc. 23^b אֵרֶם אֵרֶם מֵעֵרֶם (not אֵרֶם) might she not have been subtle enough (to discover Solomon's motive)? Snh. 25^a קֵא מֵעֵרֶם קֵא אֵרֶם perhaps he merely pretends (to be repentant)? B. Mets. 90^b אֵרֶם אֵרֶם אֵרֶם a trick has been employed

regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

Af. אֵרֶם *to use an artifice*, v. supra.

עֲרֵמָה f. (b. h.; preced.) *prudence, deliberation; subtlety*. Mekh. B'shall., Shir., s. 6 (ref. to נִעְרָמוּ, Ex. XV, 8, v. Targ. O. a. l.) נִעְרָמוּ ע' לָמַד ... נִעְרָמוּ they had said, Come, let us deal wisely with them (Ex. I, 10), thou, too, didst place wisdom in the water; (Yalk. Ex. 248 לָפִי מֵה שְׁחִיתָה עֲרֵמָהּ [read:] in accordance with the serpent's subtlety was its punishment. Midr. Prov. ch. I. פֶּרִי דִירֵי פֶרִי דִירֵי I was simple, and the Lord placed wisdom in me. Ib. לְחִיּוֹת בִּי ע' ... לחיות בו ע' from what age and onward is man expected to be deliberate?; Yalk. ib. 929; a. e.

עֲרֵמָה, v. עֲרֵמָה.

עֲרֵמוּמִית f. (v. preced. art.) *shrewdness, subtlety*. Yalk. Ex. 248, v. עֲרֵמָה. Sot. 21^b (ref. to Prov. VIII, 12) כִּיֹּן שֶׁנִּכְנָסָה חֹכְמָה ... נִכְנָסָה עִמָּה ע' when wisdom enters into man, subtlety enters along with it; Yalk. Prov. 940 נִכְנָסָה בִּי ע'.

עֲרֵמוֹן m. (b. h.; v. עֵרֶם II) *platanus, the Oriental plane*.—Pl. עֲרֵמוֹנִים. Y. Keth. VII, end, 31^d; a. e.; v. אֲרֵמוֹן III.

עֲרֵמוֹנָא m. (v. עֵרֶם; cmp. Gen. III, 1) *a venomous serpent*. Targ. Y. II Gen. XLIX, 17 Ar. (ed. חֲרֵמָנָא).

עֲרֵמוּתָא f. = h. עֲרֵמָה, *subtlety; premeditation*. Targ. I Kings II, 5.

עֲרֵמוּת f. (preced.) = הֶעֱרָמָה. Tosef. B. Mets. IV, 3 הֶעֱרָמָה (ed. Zuck. הֶעֱרָמָה, Var. עֲרֵמָה), v. הֶעֱרָמָה.

עֲרֵמָתָא, v. עֲרֵמָתָא.

עֵרֶם (cmp. אֵרֶם) *to connect, intertwine, braid &c.*—Denom. עֵרֶם, עֵרֶם, עֵרֶם.

Pi. עֵרֶם 1) (denom. of עֵרֶם) *to form an arbor*. Kil. IV, 7 אִם עֵרֶם מְלַמְעֵלָהּ if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. of עֵרֶם) *to start dough*, contrad. to לִישׁ. Y. Pes. III, 30^a; Y. Bets. I, 60^d top מֵדִי שִׁיעֵרֵם לֵישׁ וְכ' the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. *to knead, work in* (cmp. עֵרֶם). Ber. 37^b בִּשְׁעֵרֶם when he worked the crumbs again into a compact mass; Men. 75^b בִּשְׁעֵרֶם. Y. Hall. I, 57^b, v. עֵרֶם.—Part. pass. מְעֵרֶם. Ib. מֵדִי שִׁיעֵרֵם (not כְּמֵדִי) and that lump of dough made by pressing several pieces together (v. עֵרֶם),—is that not the same as if worked together?

Nif. עֵרֶם, **Hilhpa.** עֵרֶם *to become connected, compact*. Sifré Num. 110 (ref. to עֵרֶם, Num. XV, 20, sq.) מִשְׁתַּעֲרֵם (it is subject to Hallah) from the time it has become a compact mass; Yalk. ib. 748 מִשְׁתַּעֲרֵם.

עָרֵם I *arbor*, v. עָרִים I.

עָרֵם II c. (b.h. עָרֵשׁ; preced. art.) [*joined frame*; comp. *בְּלִיבָה*, *bed, bier*.—*Pl.* עָרְסוּת, constr. עָרְסוּר. Sabb. 62^b (ref. to Am. VI, 6) מְסִירָהּ עָרְסוּתָּהּ וְכ' Ms. M. (ed. עָרְסוּתָּהּ, v. סָרַח III; Kidd. 71^b).

עָרְסָא ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—ע' (ד')—*sexual connection*. Targ. Y. II ib. XIX, 15 (Y. I עָרְרִים). Targ. Y. Num. V, 13 דְּעִירִים; a. e.—Targ. II Sam. III, 31 *bier*.—Snh. 20^a; Ned. 56^b רְגֵדָא ע', v. גָּדָא. Ib. רְצֵלָא ע' a bed with a leather mattress. Lam. R. to I, 1 (רְבִחִי) ע' waiting for the bier of R. A. Y. Kth. IX, 32^e bot.; Y. Keth. XII, 35^b place my bier (coffin) at the sea-shore; a. fr.—*Pl.* עָרְסָא, עָרְסִין, עָרְסָא. Targ. Am. VI, 4 אַרְסִין... עָרְסָא (עָרְסִיחוֹן). Lam. R. l. c. 5 (transl. beds. he prepared for them four beds. Lev. R. s. 5 (transl. bedsteads. Y. Ber. III, 6^a top ivory bedsteads. Y. Ber. III, 6^a top Caesarean bedsteads which have holes for the girths; a. e.—2) (emp. עָרִים 1) *arcade along a row of buildings, sidewalk*. Gitt. 6^a לֵע' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60^e bot. from one side of the street to the other (or from one couch to the other, v. מִצֵּן II).—*Pl.* עָרְסָא. Erub. 26^a עָרְסָא עָרְסָא, fr. עָרְסָא עָרְסָא, ed. עָרְסָא עָרְסָא, fr. עָרְסָא עָרְסָא provided the whole town of M. with 'Erubs (v. עָרְסָא), one for each row of connected houses.—3) *dish of the steel-yard, scales*. Sabb. 60^a, v. בְּרֵשָׁה.

עָרְסָא, v. עָרְסָא.

עָרְסִין m., pl. עָרְסִין (preced. art.) *belonging to a bedstead*; ע' (*strapping, girthing*. Y. Sabb. VII, 10^e top דְּעִבְרִי עָרְסָא (Or Zar. Sabb. 64 read עָרְסִין he who does girthing work (on the Sabbath), if lengthwise &c.

עָרְסִיחָא f, pl. עָרְסִיחָא, v. עָרְסָא 2.

עָרְסָל* (v. next w.) *to swing* (like a hammock).

Hithpa. עָרְסָל *to be swung; to waddle, stagger*. Gen. R. s. 31 לִכְנֹס וְדָוִד רָגְלוֹ מִתְעָרְסָל (quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מִתְעָרְסָל בְּמִים Ar.; Yalk. Gen. 55 מִתְעָרְסָל v. עָרְסָל.

עָרְסָלָא, עָרְסָל m. (v. עָרְסָא) *hammock, v. אֲרֻזָּא*.

עָרַע III. עָרֵר, v. עָרַע.

עָרַע I (apocop. of עָרַר, transpos. of עָרַע; amp. כִּסָּף. a. e.) *to come in contact with; to join, meet*. Targ. Jer. XLI, 6 (h. text פָּגַשׁ). Targ. O. Gen. XXXII, 2 (h. text פָּגַשׁ). Targ. O. Ex. I, 10; a. fr.; v. אָרַע I.

Pa. עָרַע *to join, be added to*. Koh. R. to VII, 27

(ed. מְעָרַע) one (sin) is added to another &c., v. אָרַע I.

Hithpa. אָרַע 1) *to be met; to happen; to come before*. Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2] *to be added, increased*. Y. Hall. II, 58^d top אָרַע (ed. אָרַע), v. כָּבֵא.]

עָרַע II (preced.; v. אָרַע II), *Pa.* עָרַע *to call, proclaim, summon*. Targ. Zeph. I, 7 (h. text הִקְרִישׁ). Targ. O. Lev. XXIII, 2; a. fr.; v. אָרַע II.

עָרַע, v. עָרַע.

עָרַע, v. עָרַע.

עָרַע I f. (עָרַע I) *accident*. Targ. Koh. IX, 11 (h. text פָּגַע).

עָרַע II, עָרַע f. = h. *was, hornet*. Targ. O. Ex. XXIII, 28 עָרַע ed. Berl. (oth. ed. עָרַע, עָרַע). Targ. Josh. XXIV, 12; a. e.—Sabb. 80^b מִן עָרַע a wasp came out of the wall and stung him &c., v. אָרַע. —V. אָרַע.

עָרַע I (Pilp. of עָרַע 1) *to stir up, excite to lamentation*. M. Kat. 8^a לֹא רָעָר וְכ' v. עָרַע. —2) [*to stir up strife, disturb*,] *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness &c.* Y. Snh. III, 21^d top עָרַר קִיָּם if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39^b מִי שֶׁבֹּא וְיַעְרָר וְכ' whosoever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25^b those inclined to argue,—a censorial change from the humors or the humors; v. Rabb. D. S. a. l. note 8.]—3) *to stir on by chiding, to scold*. Sot. III, 3 they (the court) chide her and make her drink by force; [Rashi seems to take our v. in the sense of *encouraging*]; Tosef. ib. II, 3 מְעָרְרִין ed. Zuck. (Var. מערערין. Ib. בזבֿחַ (ומע' מערערין, read של ברזל ed. Zuck. (Var. מערערין, they opened her mouth ... and urged her on and forced her to drink; Sot. 19^b. Y. ib. III, 18^d bot. מערערין אותה we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 מִכֵּין אִתָּהּ וְכ' they strike her with the broadside of a sword and urge her &c.; a. e.

Hithpa. עָרַע *to be stirred up*, v. עָרַע.

עָרַע II (b.h.; comp. עָרַע I) *to lay bare, strip, denude; to make lonely*. Pesik. 'Āniya, p. 134^b (expl. סֵרָה, Is. LIV, 11) מְעָרְרָא שְׁעִירָהּ וְכ' 'the stripped' (or lonely) one whom the nations have denuded (with ref. to צִר, Ps. CXXXVII, 7); Yalk. s. 339 שְׁעִיר עֲרוּהָ (read: שְׁעִירָהּ). Yalk. Num. 708 (play on המִּאֲרִים לְמִרִים Num. V, 24) because they make the body bitter (sick), and lay the sin bare; Sifrē Num. 11 וּמְעָרִים אֶת הָעֵין (corr. acc.); Num. R. s. 9 שְׁמִאֲרִים אֶת הָעֵין וּמְעָרִין וְכ' (corr. acc.; v., also, פָּרַר).

Nithpalp. עָרַע *to be stripped, bare*. Midr. Till. to Ps. CII, 18 (ref. to עָרַע, ib.) מִמְעָשִׂים מְעָרִים (some ed. שְׁעִיר, corr. acc.; ed. Bub. שְׁעִיר, read עָרַע).

this refers to Manasseh who was bare of good deeds.—
V. עֲמֵר.

עָרַר I ch. same, *to strip, make lonely*. Part. pass. **מַעֲרָר**; f. **מַעֲרָרָה**. Pesik. Āniya, p. 134^b, a. e., v. preced.

עֲרֵער III (v. עֲרֵי I) [*to bring into contact.*] 1) *to keep a liquid in the throat for the sake of lubrication.* Tosef. Sabb. XII (XIII), 10 if one has a sore throat, לֹא יַעֲרֶעֶר, לא יַעֲרֶעֶר he must not lubricate it with oil (on the Sabbath); Ber. 36^a יַעֲרֶעֶר, לא יַעֲרֶעֶר (*Pi.* of עֲרֵי; Ar. (יַעֲרֵי); Tosef. Ter. IX, 12 יַעֲרֵעֵנִי (ed. Zuck. יַעֲרֵעֵנִי?); Y. Shebi. VIII, 38^a top יַעֲרֵעֵר.—2) *to cause to meet.* Koh. R. to IX, 11 (ref. to יַעֲרֵי, ib.; emp. יַעֲרֵעֵר I) וּפְגִיעֵתָּהּ הָאֵדָם וּפְגִיעֵתָּהּ הָאֵדָם (ib.) כִּי בֹי חֵד is time that strikes man and causes all these things (vicissitudes) to meet him.

עֲרֵךְ II ch. same, *to join, meet*. Koh. R. to VII, 27
מַעֲרֵכָא, v. עֲרֵכִי I.

III עָרַר (transpos. of רָעַע, v. רָעַע) *to make shaky, loosen*.—Part. pass. מְעַרְרֵי; f. מְעַרְרָה. Lam. R. introd. (R. Hānina 2) (ref. רָעָה, Prov. XXV, 19) 'שֶׁן מַע' a shaky tooth, v. מַמְשֵׁשׁ.

עֲרֵירָר m. (b. h.; עֲרֵירָר II) *stripped, lonely*. Lev. R. s. 30; Yalk. Ps. 855 'ממעשים ע' שדירה v. עֲרֵירָר.—Pl. עֲרֵירָרִים. Ib.; Midr. Till. to Ps. CII, 18.

וְעֵרֶוּר (עֵרֶוּר) m. *protest; evidence of illegitimacy or disqualification*. Keth. 21^b וְעֵרֶוּר אֵל עַל אִדּוּר and the qualification of one of the judges was contested; ib. sq. וְעֵרֶוּר דְּמֵאָה of what nature was that alleged disqualification? וְעֵרֶוּר דְּגִלּוּתִיחָא a disqualification based on the charge of robbery; וְעֵרֶוּר דְּפִגְמוֹ מִשְׁפָּחָה based on alleged family blemish (descent from slaves). B. Bath. 31^b, sq. וְעֵרֶוּר אֵל עַל אִדּוּר they differ as to acting on the evidence of disqualification proffered by one witness; וְעֵרֶוּר אֵל עַל אִדּוּר R. El. is of the opinion that evidence of disqualification by one witness is sufficient; וְעֵרֶוּר אֵל עַל אִדּוּר it requires two witnesses; Keth. 26^a. Ib., a. fr. וְעֵרֶוּר מִשְׁפָּחָה in charges of disqualification no less than two witnesses are required. Y. Bicc. I, 64^a ... שְׁחֵרֵי קִרְיִין עֲלֵיהֶם a family ... whose qualification for marriage with priests was disputed; Y. Yeb. VIII, 9^b bot.; Bab. ib. 60^b. Y. Keth. II, 26^b bot. וְעֵרֶוּר שְׁחֵרָא a document against which an informality was charged; a. fr.

פֶּרֶץ, v. פֶּרֶץ.

עָרַף (b. h.) 1) *to divide, cut*. Sifré Deut. 306 (ref. to אֵין יָרֵךְ ... פְּרוּם ... אֵלֶּה עֲוֹנוֹת לִי Deut. XXXII, 2) *ya'arof* is a Phoenician (mercantile) term, e. g. one does not say to one's neighbor, *p'rot* (break into small change) this *Sel'a* for me, but *arof* for me &c.—Denom. עֹרֶף.—2) (cmp. קָטַף a. קָטַף) *to drop, distill*. Taan. 7^a (ref. to Deut. I. c.) *ואם לאו עוֹרְפִירוֹ כְּבִשֵּׁר* if a scholar is worthy, he is like dew; if unworthy, drop him like rain; Yalk. Deut. 942 עֲרִפְתִּיו.—3) (denom. of עֹרֶף) *to break the neck of*; esp. *to break the neck of a heifer to atone*

for a murder the author of which is unknown (Deut. XXI, 1-9); to perform the ceremony of atonement. Sot. IX, 2 עֲזָרְפִין לא היו עוֹלְמִין they did not perform the ceremony. Ib. 45^b; a. fr.—Ib. IX, 5 וְיִזְרְפוּן אֹהֶלָה בְּקִרְפִּין וְכִי (if the ground is not hard and rough) they cut her head from behind with a hatchet.—Part. pass. עֲזָרְפָה; f. עֲזָרְפָה, v. עֲזָרְפָה.—4) (emp. אֲחֵרָה) (of copulations of animals) to cover (from behind). Ib. 42^b שָׂחַב עֲזָרְפִין וְכִי (עֲזָרְפָה) play on עֲזָרְפִין וְכִי all covered her from behind.

Nif. נִתְּקָה, *Nithpa.* נִתְּקָה to have the neck broken. Ib. IX, 7 (47^a) נִמְצָא ... עַד שֶׁלֹא נִתְּקָהּ וכו' (Y. ed. תִּשְׁתָּקָה) if the murderer was discovered before the heifer was put to death; מִשְׁנֵתִּתְּקָהּ הַעֲגֹלָה Mish. (Y. a. Bab. ed. מִשְׁנֵתִּתְּקָהּ) after the ceremony had taken place. Ib. 46^a יָבֹא רֹבֵר וכו' יִתְּקָהּ ... let there be brought a thing which was not yet produced fruit (a heifer) and be broken in a place which produces no fruit, and atone for the murder of him who was prevented from producing fruit (good deeds on earth). Ex. R. s. 42, end (play on קָשָׁה עָרָה, Ex. XXXII, 9) הֵנָּה הֵם יִתְּקָהּ they deserve to have their necks broken; a. e.

עֶרֶף ch. same, *to break the neck of the heifer*. Sot. 46^a
 חֲזִי נִמִּי דְּלֹא עֲזָבִינָן is it really so that we do not perform
 the ceremony (in such a case)?

עֲרָפִין, *pl. עֲרָפִין*, substitute for עֲרָכִין, v. עָרַךְ. Y. Ned. I, beg. 36^e עֲרָפִין נִשְׁכָּח ... וְאִילוּ תִּנְיָן but if we were to teach (substitutes for 'ārakhin), what would we teach? 'Āraṣin, 'āratsin, 'ārakin.

עֲרָף, v. עֲרָףָה.

עֵרְפָא m.=ח.ה.ק. *Pl. עֵרְפִין* (in singular sense). Yalk. Lev. 665 עֵרְפִין קָרְבִּי (read: קָרְבִּי) look at the (fat) neck, look at the back; [obviously one a gloss to the other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

עַרְפָּד m. 'arpad, a species of bats. B. Kam. 16^a עֲטֵלָה וְכ' . . . the bat after seven years changes into an 'arpad, the 'arpad &c., v. קְרִימוֹשׁ.

עֲרִיפָא, עֲרִיפָא ch. same, *bat* (li. עֲרִיפָה). Targ. Y. I Deut. XIV, 18 (Y. II חרפּהא); Targ. Y. Lev. XI, 19 טרפּידא (corr. acc.).

עֲרַפָּה (h. h.) pr. n. f. *Orpah*, wife of Chilion, son of Naomi, in legend identified with Harafah (II Sam. XXI, 22). Sot. 42^b בְּשָׁר אַרְבַּע דַּמְעוֹת שֶׁהִירִידָה ע' וְר' as a reward for four tears which O. shed, when parting with her mother-in-law she was privileged to rear four mighty men (II Sam. I. c.). Ib. שְׁמָהּ וְר' her real name was O., and why was she called Harafah?, v. הִרְפָּהּ. Ib. שְׁמָהּ ... ע' he real name was Harafah, and why was she called O.?, v. עֲרַפָּה. Shh. 95^a וְר' אֲבִישַׁי he (Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

עֲרֵפֶלָּא, v. עֲרֵפֶלָּא.

* עֶרְפֵּל (Parel of עַפֵּל), *Hithpa.* הִתְעַרְפֵּל to swell(?).
Midr. Till. to Ps. XVIII, 37 רִחַצְרַפְלִין v. עֶרְפֵּל.

ערפל m. (b. h.; v. ערף 2) *cloud; spray; mist*; 'Arafel, the lower sky. Hag. 12^b וְכִי וַיִּבֶּן עָנָן וַיִּסְבּוּ עָלָיו וַיִּסְבּוּ עָלָיו וַיִּסְבּוּ עָלָיו and mist surround him. Tanh. Vayera 23 פָּתַח הַקֹּבֶה"ה אֵת הַלֹּרְדֵי עֻזּוֹת הַיָּם the Lord opened the sky and the 'Arafel. Mekh. Yithro, Bahod., s. 2 (ref. to בעב הענן, Ex. XIX, 9) in a thick cloud; and what is this? This is 'Arafel; a. e.

ערפלא, ערפלא ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3.—Pl. constr. ערפלי. Gen. R. s. 99, v. טורא II.

ערץ (b. h.) *to be strong; to frighten*. Hif. ערץ *to proclaim the power of, praise*. Pirké d'R. El. ch. IV וְכִי וַיִּבְרַח וַיִּמְדּוּשֵׁם וַיִּמְדּוּשֵׁם they praise and sanctify his great name; Yalk. Is. 271; a. e.

ערץ pl. ערצין, substitute for ערבין v. ערב.

ערצובינא f. (emp. ארובינא) a species of locusts (emp. ἐρξ, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Hull. 65^a; Sifra Sh'mini, Par. 3, ch. V (differ. from ארובינא).

ערק (b. h.; emp. חרק) [*to pass, squeeze through*] (denom. of ערקא) *to strap*. Tanh. Misbp. 1 ערוק מכאן ... ערוק מלפניו loosen a little on this side, lift ..., strap on that side.

ערק ch. (preced.; emp. ברח) *to flee, run*. Targ. Gen. XIV, 10; a. fr.—B. Mets. 84^a וַיִּפְּחַק לְלֹדִיָּהּ וַיִּפְּחַק לְלֹדִיָּהּ ... וַיִּפְּחַק לְלֹדִיָּהּ thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50^d bot. ער דערקת (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 וְכִי וַיִּפְּחַק מִן קוֹמֵי וְכִי וַיִּפְּחַק מִן קוֹמֵי we were fugitives from a (Roman) troop, and living in &c., v. בטישא; Y. Pes. I, beg. 27^a וְכִי וַיִּפְּחַק עֲרֵקִין וְכִי וַיִּפְּחַק עֲרֵקִין for when their weapons (missiles) are spent, they run away (and do not attack with their shields). Y. Sabb. XVI, end, 15^d וַיִּפְּחַק וַיִּפְּחַק he spread his cloak ..., and the fire fled from it (v. ארשע); a. fr.—[Gitt. 78^a, v. ערק.]

Pa. ערק, ערק, 1) *to put to flight, chase*. Targ. Deut. XXXII, 30 וַיִּפְּחַקוּ (not וַיִּפְּחַקוּ, וַיִּפְּחַקוּ). Targ. Prov. XIX, 26 וַיִּפְּחַקוּ (ed. Wil. וַיִּפְּחַק; some ed. וַיִּפְּחַק Af.); a. e.—2) *to save*. Targ. Jud. VI, 11 וַיִּפְּחַק (ed. Wil. וַיִּפְּחַק Af.).

Af. וַיִּפְּחַק same. Targ. Job XLI, 20 וַיִּפְּחַקוּ (ed. וַיִּפְּחַקוּ Pa.). Targ. Prov. XVI, 28 וַיִּפְּחַקוּ causes his friend to flee (him) (Var. מערוק, v. ערק); a. e., v. supra.

ערק pl. ערקין, substitute for ערבין v. ערב.

ערק (ערק) m. (v. next w.) 1) *a long and flat vessel made of rush*, Maim.; [oth. opin. sieve; emp. ארק a. e.] Kel. XVI, 3; Tosef. ib. B. Mets. V, 13.—2) *bandage, compress*. Sabb. 54^b Ms. O., v. ערק II.

ערקא m. (ערק) 1) *strap, band*. Tanh. B'resh. 7 וַיִּפְּחַק וַיִּפְּחַק II.—Pl. ערקין. Targ. Ez. XXVII, 19 (some ed. ערקין, corr. acc.)—2) *sedge, rush*. Targ. Job VIII, 11

(h. text ארעה). Ib. XL, 21 (h. text בצעה).—3) *leech*, v. עלוקא.—[ערקא f., v. ערקא.]

ערקבנין, ערקבנין m. pl. (prob. fr. עקב; emp. next w.) *prickly creepers* on palm-trees, *palm-ivy* (v. ערקבנין). Erub. II, 6 (23^a) ערקבנין Mish. (Y. ed. ערקבנין; Bab. ed. ערקבנין); ib. 26^b ערקבנין, expl. אצותא חרוזאחא, v. אצותא; Pes. 39^a ערקבנין. Shebi. VII, 2 ערקבנין (Y. ed. ערקבנין).

ערקוב m. (עקב, Par.) [*curve, hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal*]. Bekh. VI, 11 וְכִי הַעֲגֵל לֹכֵץ ... if the tail of a (first-born) calf does not reach the 'arkub; which 'arkub (curve) is meant? the 'arkub in the thigh, expl. ib. 41^a the upper joint (the inner part of the knee), not the lower joint (knuckle); Tosef. ib. IV, 14. Tam. IV, 2 (31^a) וְכִי הַעֲגֵל לֹכֵץ Bab. ed. (Mish. ערקובו) he makes a hole through its ham and suspends it.

ערקומא v. ערקמא.

ערקין Y. Kil. VIII, 31^c bot., v. ריסר.

ערקין Targ. Y. Ex. XXVIII, 19, v. ערקא.

ערקל (Parel of עקל; v. P. Sm. 2964) *to confuse, perplex*. Part. pass. מְעַרְקֵל, pl. מְעַרְקֵלִין. Targ. Prov. XXIX, 20 וְכִי וַיִּפְּחַקוּ (Lévita וְכִי וַיִּפְּחַקוּ, incorr.) he whose words are confused (blurted; h. text בדבריו).

ע' לבנה, ערקת pr. n. pl. 'Arkath Libnah. Bekh. 57^b (Rashi לבנה), v. ארקא II.

ערקא, ערקתא f. (ערקא) *strap*.—ערקא מסנא shoe-strap. Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כַּד כְּסוּמָא וְכִי כְּסוּמָא &c., v. מְעַרְקָא (not מְעַרְקָא); Pesik. Shim'u, p. 117^a וְכִי כְּסוּמָא בְּקִלְיָהּ וְכִי כְּסוּמָא (corr. acc.). Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כְּסוּמָא (corr. acc.). Shn. 74^b top וְכִי כְּסוּמָא ע' דְּמַסְנָא (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21^a, v. מְעַרְקָא II. Y. Yeb. XV, 15^a, v. רַקָּר; a. e.

ערר Pi. עירר (v. עירר) [*to stir up*], *to protest, contest, object*. Y. Gitt. I, 43^c top וְכִי עִירְרִי בְּטַל וְכִי עִירְרִי if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. עירר וְכִי עִירְרִי it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26^a וְכִי עִירְרִי if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 עִירְרִים if there are contestants against it (the letter of divorce); a. fr.

Hithpa. עירר *to be stirred up*. Tosef. Sot. II, 2 וְכִי עִירְרִי ... Var. (ed. Zuck. מְעַרְקֵלִין) even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

ערר I ch. same, *to object*. Y. Keth. VII, 31^c top וַיִּפְּחַקוּ the relatives objected (to the verdict)

and said &c. Ib. VI, 30^d top אשכחתינן ערירין he found them disputing (about the amount to be allowed for the wife's toilet).

Pa. ערר to stir up, incite. Targ. Is. IX, 10.

עָרָר m. = עָרָר, *protest, objection, claim.* Y. Gitt. I, 43^e top כל ע' שיש לי עָרָר. Y. Keth. IX, beg. 32^d whatever claim I may have on this field. Y. R. Hash. III, 58^d top ע' על וכו' if objection was raised against the signature &c. Y. Gitt. I, 43^e bot שבגופו ע' an objection based on an alleged informality of the document itself; ע' שדווקא לגופו ע' an objection not concerning the document itself (e.g. that the letter of divorce was given conditionally).

עָרָר II ch. same. Targ. Y. Deut. XXII, 14; 17 (not ערד; h. text עלילת ערר).—[עָרָר, Targ. Y. II Gen. XX, 2 (ed. Vien. ערד), read: עָרָר.]

עָרֶשׁ m. (b. h.; v. עָרַם) *bed.* Midr. Till. to Ps. XLI, 4 is there a bed of despair?; Yalk. ib. 741.

עֶשׂ I m. (b. h.) the constellation called the *Great Bear.* Ber. 58^b, expl. ירחא, v. אָרָא III.

עֶשׂ ch. same. Targ. Job IX, 9.

עֶשׂ II m. (b. h.) *moth.* Deut. R. s. 2, beg., v. בָּסַם.

עֶשְׂא ch. same. Targ. Is. L, 9.

עֶשְׂאִירָא, v. עֶשְׂרִירָא.

עֶשֶׂב m. (b. h.) *herb, plant, grass.* Gen. R. s. 10, v. מָצַל. Cant. R. to IV, 11 חבאר ע' the plants surrounding the well, v. גִּנְגַּע; a. fr.—*Pl.* עֶשְׂבִּים. Kil. V, 7 ירפך ע' אם if the dropped seeds have not grown beyond the stage of herbage, he must turn the soil over (v. אָפֶךְ). Lev. R. s. 27, beg. חררים מעלין ע' וכ' the mountains produce herbs, and the righteous, good deeds. Erub. 54^a חררים דומין ע' men are like the plants of the field, these blossom &c., v. חָלָה. Y. Taan. IV, 68^d bot., a. e., v. לָחֵר; a. fr.

עֶשֶׂב, עֶשְׂבָא, עֶרֶ ch. same. Targ. Gen. I, 29 some ed.; a. fr.; v. עֶסְבָא.—Lev. R. s. 22 חמא חד עשב וכ' saw a certain plant and picked it up, and made of it a wreath for his head. Ib. חמא דחורא saw that same plant. B. Bath. 74^b, v. סְמִתְרֵי; a. fr.—*Pl.* עֶשְׂבִּי. Ib. ואנחנו אע' and we rested on the herbs. Sot. 48^b מוריא ע' mountain herbs, v. שוֹשׁ I ch.; a. fr.

עֶשֶׂה, עֶשְׂה, v. עֶשֶׂי.

עֶשָׂו (b. h.) pr. n. m. *Esau*, son of Isaac; (gent. noun) *Esau (Edom)*, frequ. a disguise for *Rome*. Yoma 38^b רשע דר עשׂו a wicked man that dwelt between two righteous men without adopting their doings, that is Esau. Gitt. 57^b (ref. to Gen. XXVII, 22) מורצו של ע' there is no successful war in which descendants of Esau have no part. Gen. R. s. 2 ערב ערבנו של ע' and it was evening' (Gen. I, 5), the evening (decline) of Esau (Rome). Koh. R. to V, 7 בכרך הגדול של רומי עושק

וכ' when thou seest Esau in the large city of Rome oppressing the poor and robbing the indigent &c.; a. fr.

עֶשְׂוִי m. (עֶשְׂה) *force, pressure.* Keth. 53^a מעלאי דידך ע' Tosaf. to ib. 50^a (Rashi עֶשְׂוִי; ed. עֶשְׂוִי) my coming in with you would be equal to forcing (undue influence); v. עֶשְׂוִי.

עֶשְׂוִנָא, עֶשְׂוִן, v. sub עֶשֶׂי.

עֶשְׂוִנִית f. (v. עֶשְׂשׁ, a. עֶשְׂה) *hard and level ground.* Mekk. B'shall, Shir., s. 5 (ref. to Ex. XV, 5) וכי חרומות ע' are any abysses there?, is not it (the bottom of the Red Sea) even and hard? וכי מצילות יש ע' (read חרומות) are any whirlpools there? &c.; Yalk. Ex. 246; Tanh. B'shall. 14 עשׂונית (some ed. עשׂונית; corr. acc.).

עֶשְׂוִרָא, עֶשְׂוִר, v. sub עֶשֶׂי.

עֶשְׂוִת, Yalk. Cant. 991 some ed., v. עֶשְׂה.

עֶשְׂוִרָאָא, v. עֶשְׂוִרָאָא.

עֶשֶׂה, עֶשְׂה (b. h.; cmp. עָסִי 1) *to do, work, prepare* (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 אין עושין זחים וכ' (in the Sabbatical year) you must not prepare (press, cmp. עָסִי) olives in the press &c. Tosef. ib. VI, 29 אוחן גרונרות אין עושין את דידן וכ' you must not make *alluntith* wine (v. אֶלְיִנְטִית II). Sabb. 118^a, a. e. עֶשֶׂה make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56^a עֶשֶׂה he wanted to do (evil), but did not do it. Ber. 17^a (ref. to Ps. CXI, 10) לעושין לשמה ועושים וכ' to those who do good for its own sake, but not to those who do it from impure motives; וכ' הוֹשֵׁה שלא לשמה וכ' whoever does good from impure motives, had better not have been born; a. v. fr.—עֶשֶׂה (*do*), or עֶשְׂה *positive law*; בְּעֶשְׂה, לאו, לא, a. e. (*do not*) *prohibitory law*, v. לאו, לא. Keth. 30^a, a. e. מצרי ואדומי ע' מצרי ואדומי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לאר חבא מכלל. B. Mets. 69^b עֶשְׂה דמִים ע' he did not estimate her (the cow's) value; עֶשְׂה ולא עֶשְׂה but did he not estimate her value (when he said, thy cow is worth to me thirty denars)? לא עֶשְׂה ד' מחרים וכ' he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 62^b עֶשְׂה עלי בשערי וכ' go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. דמי דישך עֶשְׂה as an equivalent for thy wheat for which thou hast charged me with thirty denars, I hold wine for thee; a. fr.—Part. pass. עֶשְׂה; f. עֶשְׂה; pl. עֶשְׂהִים. Ih. חרי דישך ע' עלי וכ' thy wheat is worth to me &c. Tosef. ib. VI, 6 עֶשְׂה עֶשְׂה this quantity of standing grain is charged to thee (I sell thee &c.) at one hundred &c.; ib. עֶשְׂה עֶשְׂה I sell thee the wool on these sheep for &c.; a. fr.—

Tanh. Naso 10; Num. R. s. 11 שלא רחא ע' that thou mayest not be *forced* (v. *Pi.*) to take an office, v. פִּנְיִים.—2) *to spend time, tarry.* Midr. Till. to Ps. XVII, 14 ... ר' שמעון ר' במערה וכו' Gen. R. s. 11 (oth. ed. Bub. (שָׁמַן) R. S. ben Y. who lived in a cave, ... thirteen years. Gen. R. s. 91 (Ref. to ירדו, Gen. XLII, 2) בִּישְׂרָם שֶׁהָיוּ עוֹדִידִין לְעֶשְׂרֵה שָׁנָה מִנִּין רָדו' he announced to them that they were to live there two hundred and ten years, the numerical value of *שָׁנָה*; Num. R. s. 13. Gen. R. s. 22 קייִם וכו' Abel lived from &c.; a. fr.—Tanh. Sh'mini 1 ולא ע' אלא אחר וכו' and he did not tarry but said &c., i. e. at once he said; a. fr.

Nif. מלאכתו *to be done, made; to become.* Ber. 35^b מלאכתו *their work is done through others.* B. Mets. 46^a, a. e. חלופים *מטבע* ח *חלופים.* Pesik. R. s. 33 (ref. to Is. L, 5) לא נעשיתי אדור לנבואה *I was not behind (any one) in prophecy; a. v. fr.* כרמים *to be valued, priced.* B. Mets. 1. c.; Kidd. I, 6 באחר *an object upon which a valuation has been set for the purpose of exchange with another object; expl. ib. 28^a* כל הנישום וכ' *the value of which is estimated &c.; a. e.* נשום כ' *it is to be considered as if, it is as if.* Hull. 19^b כמר ששחט וכ' *the case is the same as when a gentile begins the slaughtering and an Israelite finishes it.* Y. B. Mets. V, 10^c top כמשכיר וכ' *it is to be considered as if he had rented the field to him at a high price; a. fr.*

Pi. עִשְׂרוּ same, esp. *to force; to enforce*. Pesik. R. s. 33
 מִשְׁפָּטָה אֶת הַדִּין ... מִשְׁפָּטָה אֶת הַדִּין the judge decides the law,
 and the officer (*shoter*) enforces the law. Y. Snh. I, 18^d bot.
 וְכִי יִהְיֶה לְצִיּוּר לְעִשְׂרוֹ ע' יִהְיֶה לְצִיּוּר לְעִשְׂרוֹ Hezekiah ordered the con-
 gregation to celebrate &c.; Tosef. Pes. l. c., v. supra. R.
 Hash. 6^a וְעִשְׂתָּ אִתָּהּ אֲחֵרָה לְבֵיתִי דִּין שֶׁשֶּׁשֶּׁן 'and thou shalt do'
 (Deut. XXIII, 24), this is an instruction to the authorities
 to make thee do it; Y. ib. I, 56^a bot. Keth. 77^a; Y. Gitt.
 IX, end, 50^d אֵין מִשְׁפָּטִין אִלָּא וְכִי we do not force (a man to
 divorce his wife) except &c. Ib. וְעִשְׂתָּ אִתָּהּ שְׂמִינָה בְּמַעֲשֶׂה
 גֵּוִים if an Israelitish authority forced (divorce) in the
 way the gentiles do; וְכִי גֵּוִים שְׂמִינָה if gentile authorities
 forced (divorce) in the way Israelites do; a. fr.—Part.
 pass. מִשְׁפָּטָה. Gitt. IX, 8 מִצֵּי וְכִי a letter of divorce
 given under force, if forced by an Israelitish authority,
 is valid. Ib. 88^b; a. fr.

עָשִׂי ch., Pa. עָשִׂי same, to force. Gitt. 88^b בְּנֵי עֲשִׂי lawfully qualified to force (a divorce). Keth. 50^a עֲשִׂי לְזוֹנָה (read: לְזוֹנֵיהָ) I caused them (persuaded them, v.

Tosaf. a. l.) to support him. Ib. משום הכי ... אמר... if the law is that they are not bound to support him, then he had to persuade them; but if the law requires them to do it, what necessity was there to persuade them? Ib. 53^a לְעִצְיוֹתָא נמי is it also permitted to influence him? Ib. וְעִצְיוֹתָא עוֹל וְלֹא תַעֲשֶׂיהָ ר' did I say to thee, go in and influence him? I said, go, but do not influence him. Ib. דְּרִינָּה עֲשִׂיהָ (read, גִּעְשִׂיהָ; v. עֲשִׂיהָ; a. e.

עֵשֶׂן, v. עֵשֶׂן.

עֲשׂוּנִית, v. עֲשִׂינִית.

***עֲשִׂירִי**, ע' I m. (עֲשִׂשׁ; v. P. Sm. 3006 s. v. עֲשִׂשׁ) *perverse, tricky*. Targ. Prov. XIV, 2 (Var. ed. Lag. עֲשִׂירִי; h. text כליו).

עֲשִׂיָּק II m. (עֲשִׂק; cmp. רִיקר. *very dear, expensive, rare*. B. Mets. 52^a (prov.) ע' לזבֿיך ושׂויר וכו' for thy body (clothes) buy even what is dear, but for thy stomach, what is reasonable. Ib. 74^a ע' עפרא Rashi (ed. עֲשִׂק; Ms. M. מִי שְׂכִית (לֹא עֲשִׂיָּק) earth (for pottery) was scarce. Ber. 56^a, v. רִיפִינִי.

עֲשִׂיר m. (b. h.; עֲשִׂיר) *substantial, wealthy; rich man*.
 Sabb. 25^b נחית רוחו בששורו who is rich? He who finds satisfaction in his wealth; Ab. IV, 1; Tam. 32^a. Deut. R. s. 2 (ref. to Prov. XVIII, 23) עֲשִׂירוֹ שֶׁל עוֹלָם the rich One (Owner) of the world. Ib. אִם אֵם יִדְּאָה לוֹ if a man's relative is rich, he owns him, and if poor, he disowns him. Pes. 113^a עֵי הַמַּעֲשֵׂר רַב a rich man who gives away the tenth portion of his income in secret. Ib.^b (four are unbearable) מִכְחָשׁ רַב גִּזְאָה וְרַב

ר' a poor man that is proud, a rich man that flatters
 &c.; a. v. fr.—*Pl.* עֲשִׂיָּוִן, עֲשִׂיָּוִרִים. Erub. 86^a ר' מבבב
 ר' Rabbi paid honor to the rich (for the sake of their
 charitable mission, ref. to Ps. LXI, 8, v. רִשָּׁב. Yoma 35^b
 ... מְדַיִּב אֵת הַרְסוּם the example of R. El. b. Harsum
 condemns the rich (who neglect the law on account of
 their business occupations). Men. 86^a, a. e. ר' וְסִמְמֵד
 וְסִמְמֵד (סִימָן) be: the rich are economical (Rabbi favored the economical practice);
 a. fr.—*Fem.* עֲשִׂיָּרָה. Y. Shek. III, end, 47^c; Tosef. ib. II, 4;
 a. e.—*Pl.* עֲשִׂיָּרוֹת. Tanḥ. Toldōth 9 הֵן נֹאמְרֵי ר' they
 are rich, they are handsome &c.

עֲשִׂיר, Targ. Prov. XIV, 2 Var., v. עֲשִׂיר I.

עֲשִׂירָה, עֶסְרִי m. = h. עֲשִׂירִי, *the tenth*. Targ. O. Gen. VIII, 5 (Y. ed. Vien. עֲשִׂירִי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עֲשִׂירָה); a. fr. — Ber. 5^b, a. e., v. בִּיר. — Fem. עֲשִׂירִיתָא, עֶסְרִי. Targ. Ez. XXIX, 1 (not עֲשִׂירִיתָא); a. e.

במקום ע' *wealth*. Keth. 106^b, a. e. עשירות f. (עשיר). Y. Peah IV, 18^a sq. (ref. to I Chr. XXII, 13 בעניי v. עניית. מא' שנא... לבי' Gitt. 30^b none can claim to be rich before Him who spoke and the world arose. ר'לנא why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה שכינתו death is an ordinary occurrence, becoming rich is not; a. fr.

עֲשָׂרִי m. (b. h.; עָשָׂר) *the tenth*. Ber. 8^b וְעֲשָׂרִי ו' *the ninth and the tenth (of Tishri)*. Bekh. IX, 7 ע' וְדִירָצָא *and the lamb which comes out the tenth*. Ib. 8; a. fr.—*Fem.* עֲשָׂרִירָה. Yalk. Ex. 261 וְכִמְדָּה דְּהָא ע' *and how much is the tenth of an Ephah?*; a. e.

עשׂוּרָאָה, v. עשׂוּרִית.

עשיראָה, עשירי v. עשיריָה, עשירית

עֶשֶׂן m. (b. h.; v. עָשָׂן) [*thick*, comp. עָבֵד, אָבָק &c.,] *smoke*, *soot*. Ker. 6^a מַעֲלֵה עֶשֶׂן *smoke-raiser* (name of a plant). Yoma 21^b הַמַּעֲרִיכָה עֶשֶׂן the smoke rising from the pyre in the Temple; B. Bath. 147^a; a. fr.—*עֶשְׂתִּים*. Sabb. 23^a כָּל הָעֶשֶׂתִּים לֵבֵן כָּל הָזַיִת יָרִיב וְהַטָּבֵל that produced by burning olive oil is the best.

שָׁחַ (b. h.; denom. of preced.) *to smoke*.

you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63^d bot. ענבים מאורקת ומע' רכ' (not מאורקת) powdered (v. אָפּאָקט) or smoked grapes should not be offered as first-fruits. Hull. III, 5 חמץ' an animal that has inhaled smoke; a. e.

Hithpa. הִתְעַשָּׂן to be affected by smoke, taste of smoke.
Zeb. 64^a שָׂמָּה יִתְעַשָּׂן לֶשֶׁם lest the wine for libations may catch
smoke (when carried past the altar pyre).

עֵשֶׁן, עֵשֶׁר (cmp. אֵשׁ) *to be substantial, strong* (corresp. to h. עֵז, v. עֵז). Targ. Ps. LII, 9 עֵשֶׁן Ms. (ed. עֵשֶׁר). Ib. LXXXIX, 14 (ed. Wil. חֵשֶׁן *Af.*); a. e.

Af. יָצַק to strengthen, make substantial. Targ. Prov. VIII, 28 (ed. Wil. יָצַק, corr. acc.); a. e.

Ithpa. אִתְּפָא, Ithpe. אִתְּפָע 1) *to become strong*. Targ. Y. Num. XXV, 8.—2) *to exhibit one's strength*. Targ. Ps. LXVIII, 29 (h.text עִזָּה).—3) *to boast of one's strength, be imprudent*. Ib. IX, 20.

עֲשָׂנָה, עוֹשׂ, עוֹשׂ m. (preced.) = h. **עֲשָׂנָה**, *strength*.
Targ. Ps. XXI, 2 **בְּעֲשֻׁנְךָ** (Ms. **בְּעֵשֶׁנְךָ**). Ib. VIII, 3. Ib. XXIX, 1
Ms. (ed. **עֲשֻׁנָה**; ed. Wil. **עֲשֻׁנָה**). Targ. Prov. X, 15; a. fr.

עֲשֵׂה, v. עֲשֵׂהָ.

עֲשֵׂה, v. עֲשִׂה.

עָשָׂק (b.h.) [to press, twist,] to wrong, esp. to withhold what is due to a fellowman; to deny a debt. B. Mets. 111^a (ref. to Lev. V, 21) עָשָׂק כְּרִיב שֶׁעָשָׂקוּ כִּי we read, 'or if he have withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 גִּזְלָה וְרוּחַם וְעֹשֶׂק וְעִוְשָׁה וְכ' better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29^b עֹשֶׂק שֶׁכֹּהֵן שִׁכְרֵי those who withhold the hired man's wages, different from כּוֹבֵשׁ וְכ' (v. פָּבֵשׁ) who defer paying &c.; a. e.

עֲשֵׂק ch. 1) same. Targ. O. Lev. V, 21 עֲשֵׂק ed. Berl. (oth. ed. אֲנֵס). Ib. 23. Targ. Am. IV, 1; a. fr.—Part. pass. **עֲשִׂיק**.—2) to *pervert*, v. **עֲשִׂיק** I.—3) (cmp. רִיקר) to *be outrageously dear*, v. **עֲשִׂיק** II.

עִשְׂקָא, עִשְׂק, v. עִשְׂקָא, עִשְׂק.

עֲשָׂרָה (comp. עֲשָׂרָה) *to be strong, substantial, wealthy.*

Hif. חָשִׁיר. 1) (denom. of חָשִׁיר) *to become wealthy*. B. Bath. 25^b שׁוֹרֵשׁ עֲשִׂיר and he who desires to become rich. Ber. 33^a הַחֲשִׁירוּ קִבְעָהּ וְכ' when they became wealthy, they made it a custom to recite the Haddalah over a cup. Meil. 17^a, v. עֲנֶה II, *Hif.* Ned. 38^a לֹא הָיָה מִשָּׁהּ וְכ' Moses became rich from the chips of the tablets; a. fr.—2) *to make rich*. Keth. 48^a לֹא כָל הָיָה עֲשִׂיר וְכ' he is not permitted to enrich his children and throw himself on the charities. Hull. 84^b (expl. עֲשִׂירוֹת, Deut. VII, 13) שֶׁמֶעֱשִׂירוֹת שֶׁבְּעֲשִׂירוֹתָם אֵת אֲרָם Ar. (ed. שֶׁמֶעֱשִׂירוֹת, *Pi.*) for they make their owners rich; Yalk. Deut. 848 שֶׁמֶעֱשִׂירוֹת. Cant. R. to VII, 11 (ref. רַעֲשִׁינָהּ, Ps. LXV, 10) לֹא אֵת וְיִרְחֹם עֲשִׂירוֹתָהּ וְכ' אֵת וְיִרְחֹם עֲשִׂירוֹתָהּ if you deserve well (it reads:) 'thou makest her rich', if not, 'thou redest her to one-tenth', that she yield you only one-tenth; a. e.

Pi. עשר same; v. *supra*. B. Bath. l. c., v. *infra*.
Hithpa. הִתְעַשֵּׂר *Nithpa.* נִתְעַשֵּׂר 1) *to become rich*. Sabb. 119^a; Taan. 9^a (play on עֲשֵׂה דַעַשֵּׂר, Deut. XIV, 22) עֲשֵׂה גִבְרִית give tithes in order that thou become rich. B. Bath. l. c. מְעַשֵּׂה מְעַשֵּׂה for when he grows wise, he will also grow rich; (Ms. M. מְעַשֵּׂהוּ his wisdom makes him rich). Pes. 50^b שְׁלֹא יִתְעַשְּׂרוּ the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2] (b. h.) *to pretend to be rich, to pass for a rich man*. Men. 85^b. Midr. Till. to Ps. XXIV.]

עֲשֵׂה ch. same (mostly עָשָׂה).

Ithpa. אִתְעַשֵּׂר *to become rich*. Gitt. 30^b, v. אֲשֵׁר.

עֲשֵׂה, v. עָשָׂה.

עֲשֵׂר f., עֲשָׂרָה m. (b. h.) *ten*. Ab. V, 1, v. מֵאָסֶר. Ex. R. s. 15, a. fr. עֲשֵׂר מִכּוֹר (not עֲשָׂרָה) the ten Egyptian plagues. Ib. אֲנָשִׁים ע' ten men; a. v. fr.—In compounds עֲשֵׂר as 'ע' *eleven*, 'ע' *twelve* &c. R. Hash. I, 1 ב' 1 on the fifteenth day of it (the month of Shebat). Pes. I, 1 אֲדָר לִאֲרֵבְעָה ע' v. אֲדָר II; a. v. fr.—*Pl.* עֲשָׂרִים *twenty*. B. Bath. 107^a וְאֶחָד אֲמַר בֵּע' and one of the experts says, it is worth twenty (Selaim). Ab. V, 21 לְדוּקָה בן ע' at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֲשֵׂר I f., עֲשָׂרָה, עֲשָׂרָה m. (also עָסֶר; עָסָר) ch. same. Targ. Gen. XLV, 23 (Y. also עָסֶר; O. ed. Berl. עָסָר, oth. ed. עָסָר); a. fr.—*Pl.* עָסֶר, עָסֶר (contr. עָסֶר) *eleven*; *twelve* &c.—*Pl.* עָסֶרֶן, עָסֶרֶן. Targ. Gen. XXXI, 38. Targ. Num. X, 11 בֵּע' on the twentieth; a. fr.—B. Bath. 106^b גִּרְוִי ע' it contains twenty *g'rivias* (v. גִּרְוִיָּא); a. fr.

עֲשֵׂר, *Pi.* עֲשֵׂה (b. h.; denom. of עָשָׂה) 1) *to give one-tenth, separate tithes*. Sabb. 119^a וְעֲשֵׂה, v. עָשָׂה. Maasr. IV, 2 שֶׁכָּחַר לְעֲשֵׂר but had forgotten to pay the tithe of them. Sabb. II, 7 עֲשֵׂהְכֶם have you set aside tithes (of what you intend to use for the Sabbath)? Ib. אֵין ... סָפֵק if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. דְּמָאִי); a. v. fr.—Part. pass. מְעַשֵּׂה; f. מְעַשֵּׂה; *pl.* מְעַשֵּׂהִים. Bekh. IX, 7 לְדוּכָה מִן הַמֵּע' (אֶחָד) if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. הֵרִי דָרִי אֵלֵי מַע' they (the flock) are considered as tithed; a. fr.—2) *to reduce to one-tenth*. Cant. R. to VII, 11, v. עָשָׂה.

Nif. נִתְעַשֵּׂר, *Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר *to be tithed*. Maasr. l. c. עַד שֶׁיִּתְעַשְּׂרוּ (Ms. M. שֶׁיִּתְעַשְּׂרוּ) until they are tithed. Ib. 5 מְעַשֵּׂה זֵרֵעַ must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 וְאֵין זֵרֵעַ מְעַשֵּׂהִים מִזֶּה עַל זֶה and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53^b אֵין מִזֶּה דִּין שֶׁיִּתְעַשְּׂרוּ should we not conclude that they may be tithed one for the other?; a. fr.

עֲשֵׂר II ch., *Pa.* עָסֶר, same, *to tithe*. Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II לְמִעֲשֵׂרָא *Af.*).—Yeb. 93^a ע' מִפִּירֵי דְבִיתָהּ he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. לְעֲשִׂירִי וּמִיכֹל as regards tithing and eating; a. e.

עֲשֵׂרָה, עֲשָׂרָה, v. עָשָׂה I.

עֲשֵׂרָה, עֲשָׂרָה, v. עָשָׂה.

עֲשָׂרֹן m. (b. h.; preced. wds.) *one-tenth* of an Ephah, 'issaron'. Men. XIII, 1 וְכ' ע' if a person says, 'I vow an 'issaron, he must offer one *minhah*. Ib. 2 מִנְחָה ע' a meal offering of sixty 'issarons; a. fr.—*Pl.* עֲשָׂרֹנִים. Ib. 1 וְכ' ע' (Bab. ed. 104^b) if a person says, 'I vow 'esronim, he must offer two *minhahs*. Ib. מִנְחָה ע' מֵאָחַד וְעַד שְׁשִׁים he must bring (sixty) offerings of 'esronim, beginning with one 'issaron and progressing up to sixty; a. e.

עֲשָׂרֹנָא, עָס', ע' ch. same. Targ. Num. XXVIII, 13; a. fr.—*Pl.* עֲשָׂרֹנִין, עָס', ע'. Ib. 12; a. fr.

עֲשָׂרִיָּה, v. עֲשָׂרָה.

עֲשָׂרִיָּה, עֲשָׂרִיָּה, v. עֲשָׂרִיָּה.

עֲשָׂרָה f. constr. (b. h.; עָשָׂה) *group of ten*. Sabb. 86^b הַדְּבָרִים ע' the ten words (commandments); a. fr.—*Pl.* עֲשָׂרִיָּה. Snh. 18^a שְׁשֵׁי רִבּוּא ע' the number of the chiefs of ten (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Amal, s. 2; Tanh. Mishp. 6. Tanh. Emor 24 (Chald. dict.) עֲשָׂרִיָּהוּךְ go and gather thy divisions of ten.

עֲשָׂרָה ch., constr. עֲשָׂרָה same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 וְכ' אֶלְפִין לֵע' מִנְיָן ע' (not נְצֻחֹן ע' מִנְיָן לֵע' אֶלְפִין וְכ' your ten *manahs*' worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עֲשָׂרָה, עֲשָׂרָה same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עֲשָׂרָה). Targ. Y. Deut. IV, 13 עֲשָׂרָה; a. e.

עֲשֵׂה* (v. אֲשֵׁה) *to be strong*.

Ithpa. אִתְעַשֵּׂה *to exercise one's strength*. Midr. Till. to Ps. XIX, 1 וְכ' (בָּה) מִתְעַשֵּׂה by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מִתְעַשֵּׂה, h. form, v. גָּשָׁה].

עֲשִׂשִׁית f. (עָשָׂה a. אֲשֵׁה v.) 1) *wrought iron, bar, ball*.—*Pl.* עֲשִׂשִׁית. Yoma 34^b ע' של ברזל וְכ' lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosef. ib. I, 20 (Var. עֲשִׂשִׁית); Y. ib. III, 40^c עֲשִׂשִׁית. Ab. Zar. 16^a וְכ' ע' אֵין מוֹכְרִין לָהֶם ע' we must not sell them (the Romans) iron bars, ... because they forge arms out of them (expl. דִּינְרוֹאֵהוּ, v. פִּרְזֵלָה דִּינְרוֹאֵהוּ, v. רִינְדֵּהוּ). Snh. 108^b וְכ' ע' יֵשׁ לָנוּ ע' we have iron plates with which we can pave the ground (to prevent water coming up).—2) (v. אֲשֵׁה) *glass ball, crystal, reflector, lantern*. Ber. 25^b בֵּע' covered with a translucent substance. Ib. 53^a וְכ' a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12^b bot. R. Hash. 24^a we have seen the reflection of the moon in a crystal, v. אָשׁשׁ; a. e.—*Pl.* as ab. Sabb. 154^b הִיחַתּוּ if his beast is laden with . . . glass lumps, expl. ib. בּוּלָסָא, v. בּוּלָסָא.

עֲשִׂיָּהּ, עֲשִׂיָּהּ ch. same, *crystal, glass ball*. Targ. Cant. V, 14.—Tanh. Vaëra 14 (ref. to מתלקחת, Ex. IX, 24) (קנרילא דע' (= כהדין ע' דמיא וכו' like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 כהדא שְׁאֲשִׁיחָא וכו' Num. R. s. 12 ליהרא עֲשִׂיָּהּ דקנרילא Pesik. Vayhi, p. 3^b שְׁאֲשִׁיחָא (Ar. Sabb. II, beg. 4^c. ששוחא.

עֲשֵׂת (emp. עשש) *to make strong, harden, forge*.—[Dan. VI, 4 עֲשִׂית *firmly determined*.]

אֶתְעֲשִׂי, **אֶתְעֲשִׂי** (denom. of עשש=next w.) *to forge*; trnsf. (emp. הִרְשֵׁ) *to plan, devise*. Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

עֲשֵׂת f. (b. h.; עשש, v. עֲשִׂיָּהּ) *wrought metal, bar; polished block*. Kel. XI, 3, opp. הִתְקַדַּח. Tosef. Hull. I, 18; Tosef. Men. IX, 18 אלא מן הַע' . . . אללא מן הַע' the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. גְּרוּשָׁאִית; Men. 28^a ומן הזהב הַע' ומן הזהב out of a bar and out of gold; Yalk. Ex. 369 הזהב מן הַע' Ib.; Men. l. c. the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] מן הכסף, contr. מן הַע' שן זו עושין ממנה Cant. R. to V, 14 raw ore. Cant. R. to V, 14 (not זה) as out of a bar of *shen* (marble?) you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) לַע' שן וכו' (some ed. adorned with sapphires.—*Pl.* עֲשִׂיתוֹר. Sifr Num. 160 השליך עליו ע' if he threw at him metal balls or lumps, opp. to כלי; Yalk. ib. 787.

עִישֵׁ, עֲשִׂתוֹנָא m. (preced. wds.; b. h. עֲשִׂתוֹנָא *pl.*) *forge*; trnsf. *plan, device*.—*Pl.* עִישֵׁ, עֲשִׂתוֹנִין. Targ. Is. XXXIII, 11 (ed. Lag. עיש). Ib. XLI, 29 (ed. Lag. עיש; h. text נסכ' Ib. LV, 7 (ed. Lag. עיש); a. fr.

בֶּרַע, עֲשִׂתוֹר pr. n. m. *Bar 'Ashtor*, the progenitor of a family of converts. Y. Bicc. I, 64^a top וכו' אילין דברי ע' וכו' those of the family of B. A. who are converts, sons of converts. Ib. וכו' בר ע' one Benjamin B. A. stood before us (was admitted as witness) in the case of &c.; ib. אשתור. Y. Dem. VI, 25^b top.

ע' קַרְנִים, עֲשִׂתוֹרָת (b. h.) pr. n. *Ashteroth Karnayim*, name of a glen whither the sun cannot penetrate. Succ. 2^a.

עֵת f. (b. h.; contr. of עֵת, v. עֵת, or of עֵת, v. עֵת) 1) *Eth*, the twenty-fourth part of an *onah*. Tosef. Ber. I, 1; a. e., v. עֵת I.—2) *time*. Pes. 109^a; never in his life did he (R. Akiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28^a. Ber. 8^a (ref. to Ps. LXIX, 14)

when is the time of favor? When the congregation is at prayer. Taan. 24^b I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72^a there is something in the idea of a time of favor for prayer; a. fr.—מֵעַתָּה (abbrev. מעל"ע) *the time of twenty-four astronomical hours*. Nidd. I, 1 מפקידה the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Hull. 51^b; Zeb. 74^b requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עֵתִים, עֵתִים (עֵתִים), v. R. Hash. 28^a ע' חלים ע' שוטה (Tosef. Ter. I, 3 חלים I. Tam. I, 2 שוטה the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14^d (ref. to Ps. CXIX, 126) הענישה דודוהו a matter of time, destroys the covenant. Sabb. 31^a when man is brought up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Suh. 65^b ע' ושעית ע' v. עֵת, a. e.—עֵתִים עֵתִים *at the evening appointments* (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening*. Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65^a. Y. Ber. II, 5^c top. Y. Succ. IV, beg. 54^b. Y. Yeb. XVI, 15^d top לציצורתי, Var. לציצורתי (read: לעיזורתי ערב); a. e.

עֵתָא, v. עֵתָא.

עֵתָא, v. עֵתָא.

עֵתָאֵרֵתוֹן, עֵתָאֵרֵתוֹן (עֵתָאֵרֵתוֹן, Levita), Targ. Job III, 7, read: אֵתָאֵרֵתוֹן, v. אֵתָאֵרֵתוֹן.

עֵתָא (b. h.) *to endure, stand, be ready*.

Pi. עֵתָא *to make ready, designate*.—Part. pass. מְעֵתָא, מְעֵתָאִין. Num. R. s. 18 (ref. to Job XV, 28) and for whom were they (the treasures) designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall, 'Āmal, s. 1 (ref. to Ex. XVII, 9) מחר נהא מער ועומדים וכו' (not מעחר' to-morrow let us be ready (for battle), and stand on the top of the hill; על מעשה אבור let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

עֵתָא ch. same.

Pa. עֵתָא = h. חציב, *to put up, place, fix*. Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text וחציבה). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עֵתָא, some ed. עֵתָא; corr. acc.).—Part. pass. מְעֵתָא (= b. h. נָצַב, emp. מְעֵתָא fr. נָצַב). Targ. O. Gen. XXVIII, 13 (מְעֵתָא). Targ. Ps. XLV, 10; a. e.—2) *to hold ready; to designate*. Ib. I, 10. Targ. Prov. XXIV, 27 עֵתָאִיהָ (some ed. עֵתָאִיהָ, corr. acc.).—Part. pass. מְעֵתָאִין. Targ. Job XV, 23 (ed. Lag. מְעֵתָאִין). Targ. Y. I Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13^b held shrouds ready for him. Gen. R. s. 45 עֵתָאִין ready for him. Mus. (ed. עֵתָאִין), v. עֵתָאִין. Y. Keth. XII, 35^a top.

that I be ready, when the Messiah comes; Y. Kil. IX, 32^b top; (Gen. R. s. 100 אימינוס). Y. Sabb. V, 7^b bot. (expl. שווחת) prepared (for copulation, v. Bab. ib. 53^b bot.); a. e.

Rhpa. אֲרֵעֵת, אֲרֵעֵת 1) *to be ready, designated*, v. supra.—2) *to endure*, v. עָתָר.

עָתָה (b. h.; v. עָתָר) *now, this time*. Ber. 46^a מֵעַתָּה וְעַד עָלָם from now and forever. Tanh. Mishp. 18 בארתי וְעַתָּה I have come again; a. fr. [In Talm. mostly נִכְשֵׁר]—As a dialectic term: מֵעַתָּה from now, i. e. *as a consequence*; *if this were so, then*.—Y. Ab. Zar. I, 39^d bot. מֵעַתָּה אל מֵעַתָּה according to this he ought not to sell him wheat &c.; a. fr.—Mostly: מֵעַתָּה Succ. 2^a הַעֲשֵׂה מֵעַתָּה אֶת מִן הַעֲשֵׂה but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עֲשֵׂתִירֹת), would you also say that it is no legitimate Succah? B. Kam. 17^b; a. fr.—מֵעַתָּה say from now, i. e. *learn from this, therefore*. Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

עֲתִירָא m. (b. h.; v. עָתָר) [*leader of the flock*], *ram*.—*Pl.* *attudim* ואין עַל אלא לשון עמידה Num. R. s. 13 עֲתִירָא has the meaning of standing (readiness). Y. Ab. Zar. II, 41^d top (ref. to Prov. XXVII, 26) וְכֵן when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Hull. 84^a (ref. to Prov. I. c.) וְיָקָח עַל וְכֵן at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

עֲתִירָה m. **עֲתִירָה** f. (b. h.; v. עָתָר) *standing* (comp. עָמַד); *ready, designated; in future*. Meg. 15^b; Snh. 111^b הַקֹּבֶה עַל הַקֹּבֶה at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138^b עֲתִירָה a time will come when the Law will be forgotten in Israel; a. fr.—לְבָאָה (or הָעֵת) *the future*. Keth. 87^a לְבָאָה we administer an oath to her in regard to her conduct in the future, opp. עַל. לְבָאָה in the Messianic future; *in the hereafter* (v. עָלָם). Ab. Zar. 3^b אֵין גִּהֵנָּה לְבָאָה in the Messianic days the nations of the world will come and ask to be converted. Ib. אֵין גִּהֵנָּה לְבָאָה there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 לְבָאָה but remember that the reward of the righteous is reserved for the hereafter; a. fr.—*Pl.* עֲתִירָה, עֲתִירָה, עֲתִירָה. Ber. 43^b עֲתִירָה the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152^b עֲתִירָה (even) the righteous are destined to turn to dust. Yeb. 63^a שִׁיעֲמָדוּ וְכֵן עֲתִירָה when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עֲתִירָה, v. עֲתִירָה.]

עֲתִירָה m., **עֲתִירָה** f. ch. same, *ready, destined; future*. Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קָאִים עַל (h. text נִצַּב). Targ. Cant. VIII, 5; a. fr.—Taan. 10^a מָה עֲתִירָה בָּבֶל רִעֲצָה וְכֵן Ms. M. a time will come when Babylonia &c., v. חָצַד I.—*Pl.* עֲתִירָה, עֲתִירָה. Targ. Cant. I. c.; a. e.—Taan. 25^a עֲתִירָה וְכֵן I saw in a dream that the righteous

are destined to eat at a golden table. Sabb. 152^b עֲתִירָה וְכֵן, v. preced.; a. e.

עֲתִירָה m. 1) (b. h.; v. עָתָר) *old, ancient*. Yalk. Ohr. 1074 (ref. to I Chr. IV, 22) הַדְּבָרִים הָאֵלֶּי מֵעֲתִירָה שֶׁל עוֹלָם these words come from the Ancient One of the world (v. next w.); v. עָתָר I *Hif.*—[2) (עָתָר) *remote*.—*Pl.* עֲתִירָה. Ib. (anoth. explan. of I Chr. I. c.) הַדְּבָרִים הָאֵלֶּי סְרוּמִין כֵּאֵן (not אמורין) these words are obscure here, but explained elsewhere; Ruth R. to I, 1 (s. 2).]

עֲתִירָה I m., **עֲתִירָה** f. ch. (preced.) *enduring, strong, old*. Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עֲתִירָה, read: עֲתִירָה); a. fr.—Pes. 119^a (ref. to I Chr. I. c.) וְלִמְכֹסָה עֲתִירָה the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91^b (ref. to I Chr. IV, 22, v. preced.) הַדְּבָרִים הָאֵלֶּי הַדְּבָרִים הָאֵלֶּי הַדְּבָרִים the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 96^b עֲתִירָה an inveterate robber. Pes. 42^b (expl. יין ישן) עֲתִירָה very old wine. Yoma 29^a וְכֵן מִיָּגֶר בֵּי וְכֵן II; a. e.—[B. Bath. 91^b bot., v. עֲתִירָה].—*Pl.* עֲתִירָה, עֲתִירָה, עֲתִירָה. Targ. I Kings VIII, 2 (h. text הָאֲרָנִים).—Y. Shek. II, beg. 46^c עֲתִירָה old Shekels. Pes. I. c., v. supra; a. e.

עֲתִירָה II m. (b. h. עֲתִירָה) [*support?*] *a kind of peri-style*.—*Pl.* עֲתִירָה. Targ. Ez. XLI, 16.

עֲתִירָה, **עֲתִירָה**, v. עֲתִירָה ch.

עֲתִירָה m. (עָתָר) = h. עָתָר. Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145^b, v. קָמָס. Y. Shebu. VII, 37^d [אֵין] עַל גִּי שִׁיקָא וּמִסְכָּן גִּי בֵּיתָא עַל וְכֵן a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113^b; B. Bath. 85^a עֲתִירָה richer than king Shabur; a. fr.—*Pl.* עֲתִירָה, עֲתִירָה. Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56^a עֲתִירָה there (in Jerusalem) were these three men. Bets. 32^b עֲתִירָה the rich in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עֲתִירָה, עֲתִירָה, עֲתִירָה. Targ. II Esth. I, 16.—Gitt. I. c. מַרְתָּא מַרְתָּא ... עֲתִירָה הָיְתָה Martha ... was the richest woman of Jerusalem. Taan. 10^a עֲתִירָה, v. חָצַד I; a. e.

עֲתִירָה I f. (עָתָר = עָתָר, *to dig*) *opening made by digging, breach*. Ruth R. to II, 14, v. חָתִירָה.

עֲתִירָה II f. (עָתָר *to dig, stir*; trnsf. *to entreat, beseech*; comp. עָתָר, *entreaty, being entreated, use of the root* עָתָר. Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) עֲתִירָה as 'being entreated' there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4^d bot. עֲתִירָה שְׁמַע עֲתִירָה hear our prayer; a. e.

עֲתִירָה, v. עָתָר.

עֲתִירָה f. (עָתָר) *being wealthy*. Sabb. 140^b עֲתִירָה when I was rich, opp. בעניוהי.

עֲתִירָה f. = h. עֲתִירָה I. Gen. R. s. 63; Lev. R. s. 30, v. עֲתִירָה; Y. Snh. X, 28^c bot. עֲתִירָה.

עֲתִיר, v. עָתִיר.

עָתָה I (b. h.) *to move*. Gen. R. s. 52, beg. (expl. יִרְחֹק, Job XIV, 18) **פָּנָה מִמְקוֹמִי** he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

Hif. הִעָרִיקוּ *to remove, transfer*. Y.Hag.II, 77^c top (ref. to Ps. XXXI, 19 עַתָּה ... הוֹדִיבוּהוּ שֶׁל עֵלִים הוֹדִיבוּהוּ עַל צִדְקוֹ who speak concerning the Righteous One of the world words which he has withheld from his creatures (esoteric philosophy); Yalk.Ps. 715; Gen.R.s. 1 מבִּירוּחוֹ שֶׁ' (corr. acc., v. 'Rashi' a.l.). Ruth R. to I, 1 (ref. to I Chr.IV, 22) דְּבָרִים חֲלָלוּ נֹאמְרוּ מִמֶּנִּיקוֹן שֶׁל עֵלִים וְ' these words were spoken by Him who moves the world (hy ref. to יִרְעָק, Gen.XII, 8); (Yalk.Ch.R. 1074 שֶׂטֶן). Yalk.Prov. 961 (ref. to Prov. XXV, 1) הִעָרִיקוּ בְּלִמָּד שְׁגוּתִים הִיוּ ('etiku' (they removed), this shows that they were suppressed (v. גָּזַז). Ib. דָּבָר אַחֵר אֵין הִעָרִיקוּ אֱלָא פִירְשׁוּ וְ' another interpretation is, *'hetiku'* means 'they set aside' (ref. to Gen. XII, 8), i.e. translated, interpreted (v. פִּרְשׁ, a. emp. the later use of העִרָק *to edit, to translate*); Ab.d'R.N.ch.I, 2nd Vers. (ed.Schechter, p.3) אֵין הִעָרִיקוּ אֱלָא שְׁפִירְשׁוּ ; ib. 1st Vers. לֹא שְׁדַמְחִינוּ אֱלָא שְׁפִירְשׁוּ , v. next w.

Hof. הוּיַתְּקַח to be removed. Koh. R. to I, 8 (in enigmatic speech) וְאֵנִי הוּיַתְּקַחְתִּי לְבָאֵן לְהַרְחִישׁ מִזִּידָה and I have come here to accelerate the growth (of hair).

Nif. נִתְּקָה, *Nithpa.* נִתְּקָה to be removed, transferred.
 Esth. R. to I, 1 הִתְּקִין, v. פִּתְּקִין. Yalk. Chr. 1076 (ref.
 to I Chr. I. c.) שְׁנֵיתֵיהֶן מִן הַחוּצִים . . . אִם even things
 which had been removed from them (esoteric thoughts)
 did he bring back; Ruth R. I. c. (not שְׁנֵיתֵיהֶן).

עָזָק II *to be substantial, strong*; (cmp. רָשִׁישׁ *to be old*.—Denom. עֲזִיק.

Hif. הִתְעַקֵּי (denom. of עֲתִיק; emp. יָקֵן *Nithpa.*) to be long in deliberating, mature. Ab. d'R. N. ch. I (expl. הִתְעַקֵּי, Prov. XXV, 1) אַבָּא שְׁתַּחְמִינֵי אֲלָא שְׁתַּחְמִינֵי and *h'etiku* means, 'which they considered maturely'; אַבָּא שְׁחֵל אֲלָא שְׁחֵל אֲבָרָא Abba S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

עָתָק ch. same, *to be old, worn out*. Targ. Lam. III, 4 (h. text בָּלָה).

Ithpa. אִתְּפָא, אִתְּפָא 1) *to remain long, be settled permanently.* Targ. Deut. IV, 25 (h. text וַיִּשְׁתָּבֵר). Targ. Ez. XXXIV, 25 (h. text וַיִּשְׁתָּבֵר).—2) *to grow old.* Targ. Y. Lev. XXVI, 10 (מִתְּפָא (ed. Vien. אִתְּפָא Part. pass. Pa.).—Targ. Y. Deut. XXVIII, 59 (מִתְּפָא (inveterate, chronic).

עָתָר (עָתַר, עָתַר) = h. עָתַר 1) *to be rich, grow rich*.
 Targ. Deut. XXXII, 15 עָתַר ed. Berl. (oth. ed., a. Y. יָעַר).
 Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil.
 Af.). Targ. Prov. XXI, 17; a. e.—2) *to make rich*, v. infra.

Pa. עָשִׂי 1) to make rich. Targ. Gen. XIV, 23 (ed. Berl. עָשִׂי, oth. ed. עָשִׂי; Y. I אֶעשִׂיחִי *Af.*). Targ. I Sam. II, 7; a. fr. —Yoma 25b אֶעשִׂיחִי (offering frankincense) makes rich.—2) to prebend rich. Targ. Prov. XIII, 7 (some ed. *Af.*).—[Gen. R. s. 45 לָךְ עָשִׂי Ar. (ed. עֲשִׂי, read: עָשִׂי, v. דָּעָה].

Af. אָפּ 1) to make rich, v. supra.—2) to become rich.
Targ. Ps. XLIX, 17 יִפְתִּיחַ Ms. (ed. *Ithpa*). Targ. Zech.
XI, 5 (v. supra); a. e.

Ithpa. אִתְּפָא, אִתְּפָא 1) *to become rich.* Targ. Ps. l. c. — B. Mets. 59^a וְהִתְפָּאֵר, v. יִפְּרֵךְ *Af.*; Yalk. Gen. 68. Hor. 10^b וְהִתְפָּאֵרְתָּ have you acquired a little wealth? Ned. 50^a; a. e. — *2) *to endure, prosper.* Targ. Job XV, 29 וְיִתְפָּאֵר *ed.* Lag. (oth. ed. וְהִתְפָּאֵר, v. יִתְפָּאֵר).

עֵתָר m. (עֵתָר, v. עֵתָרָה) *shovel* or *pitchfork*. Tosef. Ukt. 1, 5 מפני שהופכה בעי' because he is used to turn it up with the shovel; Succ. 14^a מפני שראויו לחופכן בע' because he is used to turn it up with the shovel; Succ. 14^a למה ... כע' מה ע' זה מהפך וכ' why is the prayer of the righteous symbolized by a shovel (the root עֵתָר being used for praying, v. עֵתָרָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to עֵתָר, Jud. XIII, 8).

עֵתָּרָא I ch. same. Gen. R. s. 63, v. אֵתָּרָא.

עֵתָא v, עֵתָא II, עֵתָא

עֲתִירָא v. עֲתִירָה.

D

פ *Pe*, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and ז; v. letter ב.

‘D, as numeral letter, *eighty*, v. ‘N.

פ"ה the letter *Pe*, v. פ"ה.

פִּיֶּאבִּי, פִּיֶּאבִּי pr. n. f. (Φοιβη) *Pabi, Piabi*, mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. פִּיֶּאבִּי, Var. פִּיֶּא, פִּיֶּא); Y. ib. III, 40^d top פִּיֶּא; Bab. ib. 35^b פִּיֶּא (Ms. M. פִּיֶּא); a. e.; v. רִשְׁמַיִסָּא.

פֶּנֶא, v. פֶּנֶא ch.

בֵּית פִּגְרִי, פִּגְרִי, פִּגְרִי pr. n. pl. *Beth Pagé* (Βηθφαγῆ),

a fortified suburb of Jerusalem. Pes. 91^a (Ms. M. 2 פגרים, v. Rabb. D. S. a. l. note 5). Ib. 63^b (Ms. M. 2 פגרים); Men. 78^b. Sot. 45^a; Snh. 14^b בירת פאגרי (Ms. M. בירת הפאגרי).

פִּיּוֹר **פִּי**, **פִּי** f. (b. h.; *פאה* to split, divide; v. Ges. H. Dict.¹² s. v.) *section, segment, corner*.—**פִּיּוֹר**, **פִּי**. Erub. 51^a (ref. to Num. XXXV, 5) **פִּי** **כִּרְחִיב** the text speaks of corners (angular additions); **יָזוּה אֶתְּהָא נִוְרָה פִּי אֵין אֶתְּהָא** לִזְוָה אֶתְּהָא נִוְרָה **פִּי** **אֵין אֶתְּהָא** for this purpose (the definition of suburbs) you allow corners to be included (i. e. square measurements), but you must not allow corners to those appointing a Sabbath center (**שְׁבִיטָה**), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11^a **הֲשֵׁנָה פִּי בִּארְבַּע אַר** (ed. פיננז).

in the four corners of the field; a.e.—Esp. 1) פֶּאָה ראש *the hair on the temples*; פֶּאָה זקן *the hair on the chin*. Macc. III, 5 זקניו פ' ראשו והמשחרתו פ' וזקנו v. Lev. XIX, 27) he who cuts off (shaves) the hair of his temples and the hairs of his chins; expl. ib. 20^b פֶּאָה ראשו סוף ראשו וכ' *the peak of his head means cutting the tail-end of the hair of his head . . . making his temples as smooth as the spot behind the ear and as the forehead*; פֶּאָה זקניו סוף זקניו וכ' *the peak of his chin means the pointed ends of his chin &c.*; v. שְׂיבֻדֵּיהֶּם; Sifra K'dosh., Par. 3, ch. VI; a.e.—In gen. curls; פ' שְׂיבֻדֵּיהֶּם strange (false) curls, wigg. Sabb. VI, 5. Naz. 28^b; a.e.—2) פֶּאָה שדה *the corner of the field, the portion of the harvest left for the poor, peak* (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I והפ' . . . הלוקט is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. הרייבים בפ' are subject to *peak*. Ib. אלא מומת הכיליו וכ' the title of *peak* comes only through the finishing (of the cutting of the field, i.e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real *peak* is only that which is left at the end (i.e. he who has left a plot in the middle, must also leave a corner); ib. תוך פ' ברחלילה הרי יז' if he left a portion on beginning to cut or in the middle, it is *peak* (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) braid, vines plaited together so as to form a cover or a partition. אם היו קנים מדוקרעין עושה אותן פ' למעלה Toset. Kil. IV, 5 if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11^b. Y. Kil. IV, 29^b מציל משום פ' it saves (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. דהא חפ' אינה וכ' what do you mean by that *peak*? do you mean overhead, or on the side? Ib. bot. the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. שתציל בסוכה, do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52^a bot. פ' קלייער (Ms. M. מחרה לענך כלאים וכ' (Kleiener being a gloss to פ'; v. Rabb. D.S. a.l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—*Peak*, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

פֶּאֶמֶת, v. פֶּעֶמֶת.

פְּאִיר, v. פֶּאֶר *pl.*

פִּתְּחָא, v. פִּתְחָא.

פָּתִימִים, v. פְּתִימִים.

פַּתִּי (?) pr. n. m. *Pâṭi*, v. פִּתִּי.

I. פִּי. v. פִּינִי, Pesik. Zakhor, p. 26^a read פִּינִי, פִּינִי.

פִּתְרִים. v. פִּתְרִים

נחנח, Midr. Till. to Ps. XXII, 9 ed. Bub., v.
נחנח

פּוֹנֵקֶלִיז v, פּאַנקר, פּאַנקניז.

פּאָנאָס. v. פּאַנאָס.

פֶּאָזִיקָדִין, v. פֶּאָנְקִין.

פֶּאֶרִי, v. פֶּאֶר, פֶּאֶרִי

פּוֹלֵנְדָא v. פּאָפּוֹלֵנְדָא

פִּי, פִּי m. pl. (papae, v. P. Sm. 3203) *fathers*.
Sot. 42^b; a. e.; v. נָאָה.

פַּפִּי pr. n. m. *Pâfi*. B. Bath. 25^b (Ms. M. פִּי יוֹנָה; Ms. O. פִּפִּי יוֹנָה; Ms. H. פִּפִּי יוֹנָה; v. Rabb. D. S. a. l. note).—V. פִּפִּי.

פִּי־לִיּוֹן v. פֶּאֶפֶּל־לִיּוֹן

פֶּאָר m. (b. h.; פֶּאָר to cut off; to distinguish) ornament, crown, bonnet of distinction. Y. M. Kat. III, 82^d top (ref. to פֶּאָר, Ez. XXIV, 17) אִתּוֹ בִּבְעֵי מִימֵר אֵילֵי הַחִפּוּרִי אִתּוֹ some say, this refers to the T'fillin (which ordinarily a mourner must not put on); אִתּוֹ בִּבְעֵי מִימֵר זֶה הַדְּרוֹרִין some say, this refers to glossy linen (festive dress, v. הַדְּרוֹרִין); Ber. 11^a שְׂוֵהֵי נֹאמֵר בָּהֶם פ' a mourner is bound to observe all ceremonial laws . . . , except that of T'fillin, which are called an ornament; ib. 16^b; a. e.—**Pl. פֶּאָרֹת* head-ornaments, pearls, trinkets (strung on chains or cords). Ab. Zar. 47^a בְּנֵי מֵשִׁיָּה מֵהוּ לֵפ' may it be small intestines be used for pearl-strings? [Ms. M. פֶּאָרֹת, v. פֶּאָר; ed. Pes. a. oth. פֶּאָרֹת; cmp. b. h. פֶּאָרֹת].

פָּאָר (b. h.), *Pi*. פָּאָר (denom. of preced.) 1) *to cut the crown off*. Hull. 131^a, sq. (ref. to חָפָּאָר, Deut. XXIV, 20) thou must not cut the crown off it (the last berries).—2) *to crown, glorify*. Lev. R. s. 2 כל ביהם ... לְגַדְּלָן וּלְפָאֵרָן פָּאָר ... לְהַחֲפִיץ בָּהֶם as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them. glorify, for I am to be glorified through them; Tanh. Ki Thissa 8; Pesik. Shek., p. 17^b לְפָאֵרָן פָּאָרָא, מְפָאֵרָא, מְפָאֵרָא. Taan. 7^a (to R. Joshua) אֵי חֲכָמָה מִן בְּבֵלִי מְכֻוֵּר O for that glorious wisdom in an ugly vessel! Ab. Zar. 24^b, v. עֲדֵי II.

Hithpa. תִּתְפַּאֵר 1) to lord it, rule. Sifré Deut. 284 (ref. to תִּתְפַּאֵר, v. supra) לֹא תִתְפַּאֵר לְעָנִי do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) to be adorned, glorified. Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. מְתִתְפַּאֵר; a. e.

פָּאָרִי m., pl. **פָּאָרִי** (v. **פָּאָר** pl.) beads, trinkets strung on chains or cords. Sabb. 59^b, v. **מִנְתָּא**.

פרדוקס v. פארדוקסוס

*פארור[†] pr. n. pl. *Parur*. Ab. Zar. 31^a Ms. M. (ed. פרור). [Perh. פרורא?]

פֶּאֶר. v. פֶּאֶרֹת.

פֶּאֶרִי I m. pl. (= פֶּרִי; פֶּרִי) *coarse bran*. Gitt. 56^b
 דָּבֹא אֲשֶׁקֶחֶה מֵיָּד דָּבֹא they gave him bran water to drink. Ib.
 69^a, v. נִפְתָּא. B. Bath. 92^b (prov.) אֵיפְרִיעַ מִן מֵרִי רְשׁוּדָּה פֶּ' אֵיפְרִיעַ
 from a debtor of thine accept (even) bran in payment;
 B. Kam. 46^b; B. Mets. 118^a. Pes. 111^b קָשִׁי לִנְרוּחָא פֶּ' בְּרִיתָא
 bran scattered in the house is bad for (brings) poverty.
 אֲשֶׁרִילִי (בְּרִיאָה). Bekh. 8^b (in a facetious conversation, v.)
 וְבִ' לִי תְּבִילִי מֵפֶ' וְבִ' twist me ropes of bran, and &c.

פַּאָרִי II, part. of פֶּרִי, q. v.

פִּתְּחָהּ I, **פִּתְּחָהּ** f. = b. פָּתַח. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פִּתְּחָהּ). Ib. XXI, 5 (ed. Berl. פִּתְּחָהּ). Targ. Is. III, 16 בִּפְתִּיחֵן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—*Pl.* פִּתְּחָהּ. פִּתְּחָהּ. Targ. Is. III, 16 בִּפְתִּיחֵן (ed. Ven. I (v. supra).

פֶּתַח II m. (פתח = פתח) *door, entrance*.—*Pl. constr.* פֶּתָחֵי. Targ. Job III, 9 (10) (ed. Lag. פֶּתָחֵי), v. דִּלְתָא.

פָּתִיר m. (preced.) *wide*, v. **פִּתִּי** I.

פָּנִי *to persuade*, v. **פָּנִי** I.

פִּתְחֵי v. פֶּתַח

פָּל m. (פָּלג; comp. Syr. פִּכָּה P. Sm. 3124) *jaw*. — *Du.*
פָּלָה; חֲמוֹר וּבִית פָּלָה *halter*. B. Mets. 9^a (Ms. M.
וּבִי, v. Rabb. D. S. a. l. note) the ass with the halter.

פֶּתַי I ch. same. Pes. 112^a אֶפֶס יֵדָא Ms. M., v. אֶפֶסִי —
Pl. פֶּתַי (= פֶּתַי) *bit*. Sabb. 51^b (expl. פְּרוּמְבְּרִיא פֶּתַי רְפוּזָא
 iron bit.

פֶּנֶן II f. (preced.; v. פֶּנָה) kernel of grapes.—*Pl.* פֶּנָן
Targ. Y. Num. VI, 4 Ar. s. v. פֶּנָן (ed. זיגן; h. text זג).

פֶּתַח v. פִּתְּחָנִים

פָּנָה *to be hard; to break*, v. preced. a following articles.—
[*Ithpol.* אַרפּונג, v. פּונג ch.]

פֶּתֶחַ f. (preced.) *hard, undeveloped berry, fig, date &c.*
Tosef. Sabb. XVI (XVII), 10 שְׁמַמְלָה בְּחֶבֶן פֶּתֶחַ unripe fruit
which one has put in straw; Y. Pes. II, 29^b top; Y. Kil.
I, 27^b (not בִּטְבֵּל); a. e.—Snh. 107^a פֶּתֶחַ אִכְלָה he enjoyed
her as an unripe fruit (did not wait until she was his
legitimate wife). Tanh. Vayera 5 אִירֹב בְּלֶעֱלָה פֶּתֶחַ Job spoke
rashly, opp. בְּשִׁילָה, v. פֶּשֶׁל; Gen. R. s. 49 אָמַר פֶּתֶחַ (corr.
acc.).—Trnsf. *undeveloped puberty, childhood*. Nidd. V, 7,
בִּוְחָל.—Pl. פֶּתֶיךָ, Lev. R. s. 31; Sifrē Num. 137. Ib.
פֶּתֶיךָ שְׁבִיעִית had figs of the Sabbatical year. Pes. 53^a;
a. fr.—פֶּתֶיךָ, v. פֶּתֶיךָ.

פגז m. (פגז, comp. פגש) *battering projectile*.—*Pl.* פגזות; *catapult*. Kel. XVI, 8 ed. Dehr. (ed. פגיושות).

פְּנוּיָן ch. same.—**פְּנוּיָן**. Targ. Ez. XXVI, 9 **פְּנוּיָן**
(Maim. to Kel. XVI, 8 quotes **פְּנוּיָן**; ed. Dehr. **פְּנוּיָן**).

פגוטיה (or פנ) pr. n. pl. *Pagutiah* (or *Panutiah*), near Bethshan. Y. Dem. II, 22^d top נפשה רפ the monument of P.

פִּיגָ' v. sub, פִּגְלָא, פִּגְלִי.

פגיוֹן I m. (פָּגַם; emp. פְּגִימָה) *semicircular turret, niche in a city wall; also independent turret open on one side.* Erub. V, 1 how do you define city limits (v. פָּגֶר)? **וְיִצְאָה** ש' נכנס ו' פ' בִּית (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55^a **וְיִצְאָה** בִּיה אַחֶר וְיִצְאָה כְּמִין פ' if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22^b bot. [read:] **וְיִצְאָה** מִן כֹּה מִן הַיָּם measuring from the inside of the turret. Ib. **וְיִצְאָה** לִפ' we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—**פְּגִימָה**. Erub. l. c.—**פְּגִימָה**.—**פְּגִימָה**.

פָּנִים II m. 1) part. pass. of פָּנַם, q. v.—2) (adj.) *defective*, esp. (of legal status) *inferior*. Kidd. III, 12 כָּל הַ' הוֹלֵךְ אַחֵר הַ' מִקֹּדֶם שֵׁשׁ . . . הוֹלֵךְ אַחֵר הַ' wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67א שְׁבַשְׁתֶּיהֶם (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פִּיגוּר, v. פִּגְוֹר.

פגוש, פגוש, v. פגוש, פגוש.

I. פָּנַע v. פָּנִיחַ, פָּנַח

פגמ' Y. Ab. Zar. II, 41^b bot. לפ' v. אפגמ'.

פִּי, v. פִּיג ch.—*Ithpe.* אִתְּפִי, v. פִּיג *Ithpol.*

פֶּאֶרִי pr. n. pl., v. (בִּי) בֵּית פִּי, פִּגְרִי

פני, Cant. R. to III, 4, read: פורני; v. באמי.

פִּיגְיוֹן m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 דפנש (corr. acc.). B. Mets. 84^a הפיג'ו. Bekh. V, 3 (35^a) נשל פ' וצורם וכו' (Bab. ed. פיגיוֹן, corr. acc.) he (the Roman) took a dagger and cut into its ear.

פִּגְחָה v. פִּגְיָח.

פגיר, Cant. R. to I, 9, read: סגיר; v. סגיר I ch.

פִּנִּים f., v. פְּנִימָה, פְּנִימָה m., פְּנִימִים

פְּלִיטָה f. (v. next w.) *violation, assault (of a woman)*.
 Snh. 73^b אִם קָטַר רִמְיָה Ms. M. (ed. אִפְרִימָה) the Biblical
 law (Deut. XXII, 25 sq.) cares for (wishes to protect from)
 violation.

פְּגִימָה f. (פָּגַם) [*incision, cavity*,] 1) *notch*. Hull. 17^b פְּגִימָה עַצֵּם בַּסֶּסֶר but a knife which has only one notch (v. אָגַר II); Tosef. ib. I, 7. Hull. l. c. פְּגִימָה עַצֵּם בַּסֶּסֶר a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פְּגִימָה בְּאָזְנוֹ בְּבִכּוֹר a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); פְּגִימָה בְּמִיּוֹם בְּקִדְשֵׁים the blemish, created by a cut, of a consecrated (female) sacrifice; פְּגִימָה בְּכִרְיָהּ הַמְּזֻבַּח and all of these incisions are measured by the standard of an indentation in the altar; ib. 18^a הַמְּזֻבַּח פְּגִימָה וְכַדּוּם how large is the indentation which unfits the altar?; v. תָּנַר II; a. fr. — *Pl.* פְּגִימָהּ Ib. 17^b; a. fr. — 2) *concavity of an arch, crescent, &c.* R. Hash. 23^b (expl. הַרְמָה) פְּגִימָהּ was the concave side of the crescent directed towards the sun or away from the sun? Ib. מִיּוֹם . . . פְּגִימָהּ שֶׁל לְבָנָה וְלֹא פְּגִימָהּ שֶׁל קֶשֶׁת the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58^a פְּגִימָהּ; a. e. — 3) *violation (of virginity)*. Snh. 73^b בְּמִקְדָּרָהּ עָלָה פְּגִימָהּ וְכִי (ed. פְּגִימָהּ) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8^a bot. פְּגִימָה, read: בְּגִימָה, v. פָּגַם.]

פְּגִימָהּ m. pl. (an adaptation of *pegma*, as if fr. פָּגַם) [*the things which impair a Jew's civic qualifications*,] a wooden structure for spectacles (v. Sm. Ant. s. v. Pegma). Y. R. Hash. I, 57^c top; Y. Shebu. VII, 37^d bot. אֵין מִקְבָּלִין אוֹתוֹ עַד שִׁישְׁבֵּר פְּגִימָיו וְכִי (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Snh. V, 2 פְּגִימָיו ed. Zuck. (Var. פְּגִימָיו); Bab. ib. 25^b מִשִּׁישְׁבֵּר אוֹת פְּגִימָיו.

פְּגִימָהּ m., **פְּגִימָהּ** f. (denom. of פָּגַם II) *hard, unripe*. — *Pl.* פְּגִימָהּ; f. פְּגִימָהּ. Lev. R. s. 25 [read:] פְּגִימָהּ וְלֹא פְּגִימָהּ that they (the figs) were ripe (and soft) and not hard; Koh. R. to II, 20.

פְּגִימָהּ f. (פָּגַם) *cry for help, prayer*. Targ. Ps. XVII, 1 פְּגִימָהּ Ms. (ed. פְּגִימָהּ; ed. Lag. פְּגִימָהּ). Ib. CII, 2 פְּגִימָהּ ed. Lag. (oth. ed. פְּגִימָהּ).

פְּגִימָהּ, v. פָּגַם.

פְּגִימָהּ m. (v. next w.) *prayer*, v. פְּגִימָהּ.

פְּגִימָהּ f. (פָּגַם) 1) *meeting, contact, striking against*. Y. B. Mets. II, end, 8^d (ref. to Ex. XXIII, 4) מִמֶּשׁ פְּגִימָהּ you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33^a. Ib. הִיא רְאִיזָה שִׁישׁ וְכִי וְאִיזוֹ הִיא רְאִיזָה שִׁישׁ and what is a 'seeing' which may be called 'meeting'?; Yalk. Ex. 352. B. Kam. VIII, 4 פְּגִימָתָן רֵעָה וְכִי coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own). — 2) *entreaty, prayer*. Y. Ber. IV, 7^b top (ref. to יִפְגַּע, Gen. XXVIII, 11) אֵין פְּגִימָהּ הַפֶּלֶא the expression *pag'a* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14^a; a. fr.

פְּגִימָהּ ch. same, *prayer*, v. פְּגִימָהּ.

פָּגַל (comp. פָּגַם) *to mutilate; to make rejectable, loathsome; to unfit*. — Denom. פָּגַל.

Pi. פָּגַל (denom. of פָּגַל) *to make a sacrifice rejectable through improper mental disposal* (Lev. XIX, 7); *to be the cause of becoming piggul*. Zeb. 13^b מְפַגְּלָה אֶצְבְּעִי מִדָּמִי the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אֵינוֹ מְפַגְּלָה אֶת הַתְּנִיחָה an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. הַכֹּבֵשִׁים improper intentions connected with the offering of the lambs affect &c. Ib. 13^b אֵין מְפַגְּלָה אֶת הַמִּזְבֵּיחַ one act which fits the sacrifice for eating (v. מִזְבֵּיחַ) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. עַד שִׁפְסַף בְּשִׂרְיָתוֹ וְכִי until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17^a הַקְטֹרֶת מְפַגְּלָה הַקְטֹרֶת one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. מִדָּמִי בְּחֹצֵי מִזְבֵּיחַ you cannot create *piggul* with one portion of the *mattir* (s. supra); a. fr. — Part. pass. מְפַגְּלָה; f. מְפַגְּלָה; pl. מְפַגְּלִים. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

Hithpa. מְפַגְּלָה, *Nithpa.* נִתְפַּגְּלָה *to be made rejectable, to become piggul*. Men. 13^b לֹא נִתְפַּגְּלָה שְׁמֵאל בִּירֵךְ if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28^b מִדָּם שְׁלָמִים מְפַגְּלִין as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul*, so in all things liable to become *piggul*, there must be parts which make, and parts which become *piggul*; a. fr.

פָּגַל, *Pa.* פָּגַל ch. same. Men. 13^b אֶחָד מֵהֶם each may make the other *piggul*. Ib. 16^a מִיֵּהוּדָה בְּשִׁישְׁוֹ מִיֵּהוּדָה בְּשִׁישְׁוֹ why is the making *piggul* in the third act again mentioned?; a. fr.

Ilhpa. מִיֵּהוּדָה לֹא יִשְׁפָּק מִיֵּהוּדָה לֹא יִשְׁפָּק Ib. 14^a דָּם רַם דָּם רַם do you mean that the blood is to become *piggul*? Can blood become *piggul*?; בָּשָׂר לֹא יִשְׁפָּק that the flesh is to become *piggul*. Hull. 58^b אֵין אִפְסוּלִי as regards becoming *piggul*; a. fr.

פָּגַלְגוּלָה, v. פָּגַלְגוּלָה.

פָּגַלְגוּלָה, v. פָּגַלְגוּלָה.

פָּגַלְגוּלָה, Targ. Ez. XVII, 8 some ed., read: לִגְפָן.

פָּגַם *rue*, v. פָּגַם.

פגם (cmp. פגל) *to cut, mutilate; to damage, lessen*; trnsf. (cmp. פסל) *to disqualify, unfit*. Num. R. s. 21 כל כ' דפגם את עצמו פוגם וכו' he who tarnishes his reputation discredits his family at the same time; Tanh. Pinh. 2; Yalk. Num. 772. Y. Snh. II, 20^b דפגמה דכורב the Bible text curtailed her name (אבריגל for אביגל, I Sam. XXV, 32). Arakh. 16^b, v. אכסנא. Gen. R. s. 6 חויר ופוגם אורה (not the text reduces her (the moon) again (calling her 'the small light'). Pes. 105^b טעמי פגמי as soon as he tasted it (the wine in the cup), he rendered it unfit (for a cup of benediction); a. fr.—Part. pass. פגים; f. פגמה &c. Sifré Deut. 320 בוזי ופ' contemptible and detested (Yeb. 63^b משויקץ ומחועב Keth. 40^b בעל פ' if he had connection with an impaired woman (opp. פגמה). Y. Sabb. VI, 8^a bot. פ' (not פגמה) that it should not appear as if the right shoe were defective; a. e.—Esp. (law) *to impair the legal value of a document by admitting a receipt on account* (cmp. שויב). Keth. IX, 7 דפגמה כרובתה a woman that impairs her marriage contract. expl. ib. 8. Ib. 87^b פוגמת כרובתה בעדים if she states that she has received partial payment in the presence of witnesses. Ib. פוגמת . . . if a woman lessens the amount in her marriage contract (declaring that it has been made out for a larger amount than had been agreed upon) . . ., is it the same as admitting partial payment or not? Y. ib. IX, 33^b an heir whose father had admitted partial payment on a note of indebtedness in his possession; Tosef. Shebu. VI, 5. Gitt. 18^a עד שהפגום v. יקח; Y. Shebi. IX, beg. 39^b; a. fr.

Nif. פגם, Nithpa. נפגם to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited. Arakh. 16^b, v. אכסנא. Bekh. VI, 1 נפגמה if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 שנקפגמי v. נקם. Arakh. 10^b and the sound of the flute was sweet, but it became impaired. Ib. דנקפגמי וכו' those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

פגמא ch. same. [Targ. Job XXV, 5 פגמא סידורא, 5 פגמא סידורא]—Y. Ber. IX, beg. 12^d פגמא . . . פגמא it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41^a לא פגים לר' when he does not damage her (in the public esteem); a. e.—Part. pass. פגים; f. פגמה; f. פגמה. Pes. 106^a כסא פ' a defective cup of wine (not full); פ' חבירה a defective cask; a. e.

Ithpa. איפגם, Ithpe. איפגם as preced. *Nif.* B. Mets. 116^a because it is easily damaged (battered); a. e.

פגם m. (preced. wds.) 1) *injury, deterioration, blemish, discredit.* Tanh. Vayishl. 5 דורא לאשה פ' it is discreditable to a woman (to be showy). Y. B. Kam. VIII, end, 6^c; Bab. ib. 93^a פגם משום because it is a discredit to the entire family. Gitt. 59^b פגמו של ראשון because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); פ' שנירם because it reflects on both of them. Sot. 41^a פגמו של ראשון because it discredits the scroll first used (as if it had been

found unfit for reading in it). Sifré Num. 92 פ' criticising words, opp. דברי שבו. Yalk. Ps. 846 קרייה לשם a heathen deity is named with an opprobrious epithet, as *herem, shekets* &c., opp. לשם שבו. a. fr.—נרתן Cant. R. to VII, 8 (in Chald. dict.) טעם לפ' we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73^b פגמה (from פגמה, v. פגמה. 2) *indemnity for deterioration* in value or social standing, to be paid to a seduced or outraged girl. Keth. III, 4 וקנס ופ' the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ' רואין אותה וכו' as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פגמה) *the decrease of the moon*; trnsf. *decline*. Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) לפגמי אדם מניין לפגמי like the moon: if you do good, you shall count by its fulness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Hahod., p. 53^a לפגמה v. next w.

פגמא, פגמא ch. same, 1) *blemish, discredit.* Sot. 41^a do we take into consideration that a scroll may be discredited by reading from a second one in the same service? Ib. ברתרי סיפרי . . . ליכא פ' when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); Yoma 70^a; a. e.—2) *the decrease of the moon, wane.* Targ. Job XXV, 5 פגמא סידורא Ms. (ed. פגמא סידורא, read: פ' until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פגמה. Pesik. Hahod., p. 53^a; Pesik. R. s. 15 . . . מלייא רחבעם Abraham, Isaac, . . . Solomon—that is the moon in its growth to fulness; Rehoboam . . . Zedekiah—that is the moon on the wane; v. preced.—3) *semicircular turret*, v. פגמא.

פגמין m. pl., v. פגמין.

פגן (cmp. פגע) *Hif. הפגין to entreat, cry for help.* B. Kam. 114^b (Ar. רבגין). Taan. 18^a בלילה פגן rise and cry by night; הלכו והפגינו וכו' (Ar. רחב) they went and cried &c.

פגן ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20. Targ. Koh. IX, 17 דפגין (not רפג) a. e.

Af. הפגין to intercede. Targ. Y. Ex. XXXII, 10.

פגן m. (paganus) *villager, commoner, civilian.* Y'lamd. to Lev. V, 21, quot. in Ar. פולח פ' a soldier and a civilian who provoked the king to anger (Tanh. Vayikra 6 פלטרין וכן פלטרין. Tanh., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. סגום. Num. R. s. 15; Tanh. Bha'al. 11; ed. Bub. 20 (סגן) דיום איפרכום למחר פ' למחר קמום למחר סרדיוט (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. סרדיוט; a. e.—Pl. פגאנים, פגאנים. Ex. R. s. 15 (Matt. K. פגאנים).

פגנא ch. same.—Pl. פגנא, פגנא. Y. Hor. III, end, 48^c;

Y. Sabb. XII, 13^c bot. בולושייא ופ' there were two families in Sepphoris, a senatorial family and a family of commoners (v. פולבטס).

פגניות f. (פגן) *entreaty*.—Pl. פגניות. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) ואומר כל דברי שבכל יום... וואומר כל דברי (פגניות) who was long-suffering every day and spoke all possible words of entreaty.

פגניקא m. pl. (paganica, sub. indumenta); מאנין פ' garments of a commoner. Midr. Sam. ch. XXIV (ref. to ISam. XXVIII, 8) פ' he put on a commoner's garments; Lev. R. s. 26 מאנין נפיקא (corr. acc.).

פגע (b. h.) 1) *to strike against, come in contact with, meet*; (in a hostile sense) *to attack, strike*. Tanh. Vayishl. 4 פ' בלבוש when he met Esau. Gen. R. s. 75 פ' ברזל he met those clad in iron armor. Succ. 52^b, a. e. וכלמד לא פגעתי. Y. Kidd. III, 64^d bot. פ' בך מעול זה (not ביה) why didst thou not connect thyself with him? (not ביה) why didst thou not connect thyself with him? Num. R. s. 5 כדי שלא תפגע בכולם מרת דודין וכו' in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end פגע במשה... לפגוע בקשה... divine justice wanted to strike Moses. Koh. R. to IX, 11 פ' ער היא שפועטת באדם וכו' (not פגע), v. פגע III.—2) *to beseech, entreat*. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) פ' מפני מה וכו' 'and he entreated the Lord'... why is the Lord surnamed *makom*? (v. מקום). Ib. פ' מהו ויפגע במקום צלי וכו' what does *vayifga bammakom* mean? He prayed on the site of the Temple; a. e.—Part. pass. פגוע; pl. פגועין *stricken, afflicted* (with insanity). Y. Sabb. VI, 8^b top, v. פגע.

Nif. פגע to be stricken; to suffer. Ib. פ' משה after one has been stricken; Y. Erub. X, 26^c bot. Hag. 14^b; Tosef. ib. II, 3 פ' רחם וצדיק he looked (into the divine secrets, v. פרהם) and became demented; Y. ib. II, 77^b top. Sabb. 13^b פ' שוטה a maniac cannot be stricken with dementia (one overlaid with sorrows becomes indifferent to new afflictions); a. e.

Hif. פגע 1) to cause suffering, afflict, v. פגיע.—2) *to suffer*. Koh. R. l. c. פ' ורוא פגיע... time strikes man..., and he suffers, v. פגיע III.—3) *to entreat*. Ib. פ' עמיב at times man prays and is answered &c.

פגעי I, פגעי ch. same, 1) *to meet*. Targ. Prov. XVII, 12 (h. text פגוש). Ib. XXIX, 13 (Var. פגורו); a. e.—Gen. R. s. 36, beg. פ' ביה שידא וכו' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה וכו' (corr. acc.). B. Kam. 99^b פ' גברא... פגעי ביה R. K. and R. A. met that man. Ber. 58^b. Y. Kidd. III, 64^d bot. פ' ביה רלא פ' he did right not to connect himself with that man. Ib. top פ' פגועה ביה, v. פגועה I; a. fr.—2) *to plague*. Gen. R. s. 58; Yalk. ib. 102 פ' פגועה ביה, v. פגועה.

Af. פגע to intercede, pray. Targ. Esth. IV, 14.

Ithpe. פגע to happen. Y. Ber. II, 5^c bot. פ' ומהפגע ביה it happened to him (he died).

פגע m. (b. h.; preced.) *contact, accident, (evil) oc-*

currence; affliction, plague. Ber. 17^a רע' מפ' and save me from meeting with evil; a. e.—Pl. פגעין *evil spirits*. Shebu. 15^b (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) וכו' and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to רגל, ib. 10); Y. Erub. X, 26^c bot. פ' וכו' they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8^b top פ' שיר פגועין, the song for the stricken. Midr. Till. to Ps. XCI פ' משה וכו' Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

פגועה II, פגועה ch. same, 1) *evil occurrence, plague*.

Targ. I Kings V, 18.—Pl. פגועין. Ruth R. to I, 16 (ref. to פגועה ib., as if it were פגועה) do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) pl. *evil spirits*. Targ. II Esth. I, 2.

פגועין m. pl. (cmp. פיקעין) *plums*. Sabb. 144^b (Rashi in early eds. פיקעין; v. Rabb. D. S. a. l. note 50).

פגור Pi. פגור (cmp. פגם, פגור) *to split, break up, destroy*. Midr. Till. to Ps. XI, 3... אם הצדיקים שהשחיתו... פגורו אורחם וכו' when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 פ' אם השחיתו... עמדו רשעים ופגורו וכו' if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. שיר). Midr. Till. to Ps. LXXXIX וצדיקים... פגורו את בניך (ed. Bub. ודורו). Ib. to Ps. X... ופגורו אורחם and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

פגור I ch., Pa. פגור same, *to break up, destroy; to break through*. Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. פגור; f. פגורא; pl. פגורין. Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhor, p. 26^a (expl. Ps. CXXXVII, 7) פגורו destroy, destroy ye!; ib. 'Aniya, p. 135^a פגורו; (Pesik. R. s. 32 פגורו); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. לב נמדורי לב Nah. II, 6).

Af. פגור to wound, bruise. Nidd. 66^a פ' פגורא לה פגור, v. פגור.

Ithpa. פגור to be destroyed, broken. Targ. Lam. II, 8 (h. text אמללי). Targ. Ez. XXX, 4; a. fr.

פגור II (b. h. Pi.) *to be lax, faint* (cmp. פוג).

Pa. פגור 1) to relax, take vacation, be idle. Sabb. 129^b פ' יומא רמפגורי ביה a day on which the teachers took a holiday.—2) *to cause to relax*. Keth. 103^b פ' לא סבר ר' אמי and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

Ithpa. פגור to take vacation, absent one's self. Ib. 111^b פ' אמי אמי... וכו' he (the teacher) took a three days' vacation and did not come (to school). Ib. פ' אמי אמי why did you absent yourself?

Af. to be indifferent, neglectful. Gen. R. s. 94 מר מאי טעמא א' מר (towards me)?

פגור m. (פגור; cmp. Syr. בגר repagulum, P. Sm. 448) *bit.* Tosef. Kel. B. Mets. IV, 7 (some ed. פרומביא).

פגור m. (b. h.; v. פגור II) *lax, decaying, corpse.*—*Pl.* לכשיעשו בניך Gen. R. s. 44 (ref. to Gen. XV, 11) when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20^c top ראו פיגורי ... they saw the bodies of sinful men ..., and all of them were dead bodies cast out at the shore; a. e.

פגורא (פ') ch. same. Targ. Is. XIV, 19; a. e.—*Transf.* (contemptuously) *body.* Targ. Prov. X, 13 (h. text נגור).—*Pl.* פגוריא, פגורין. Targ. Lev. XXVI, 30 (O. ed. Berl. פ; v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פלגיא; Ms. II פלגיא, ed. Vien. פגלי, v. פגלי. Targ. Y. II Deut. I, 1 פגי; a. e.

פגורא m. (פגור I) *damage* (to a ship); *indemnity for shipwreck.* B. Mets. 69^b ופי' אגרא ... when hiring a ship ... you must pay rent and indemnity for damage, v. אגרא I. Ib. 70^a בשעת שכיירה ופי' אגרא the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

פגוש (b. h.; cmp. פגע) *to strike against, meet,* v. infra. נפגשתי *Nif. to meet; to wrestle, fight.* Deut. R. s. 11 I wrestled with the angel and defeated him; thou didst meet the angel in thy territory; Yalk. ib. 951 פגשתי, פגשתי. *Hithpa.* נפגשתי same. Deut. R. s. 9; Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar. מרפגש.

פגוש ch. same, *to strike, kick.* Targ. Y. II Deut. XXXII, 15, quot. in Ar. פגשי (as corresp. to כשיר, v. Ibn Ezra a. 1.).

כפר פ', פגוש pr. n. pl. *Kfar Paggash.* Y. Ab. Zar. V, 44^d. Tosef. ib. VI (VII), 8 כפר פגשה.

פגוש, Tosef. Kel. B. Mets. III, 1, v. פגיון.

פגושא, v. פגוש.

פדא, Ab. Zar. 40^a Ar., v. ארא.—Y. Keth. VII, 31^c top פראפוגיון, v. מן דפי' פריגון.

פדא (פגדא) m. (= פדע; פדע; cmp. פדועא) 1) *blade of the hoe* (v. Sm. Ant. s. v. Ascia); [comment. *the club, handle of the hoe*].—2) *blow, wound.* B. Kam. 27^b שכל פ' רמ' וכ' he took a hoe and struck him.—*Pl.* פדי. Ib. בפדא וכ' he ought to have given him a hundred blows with the hoe.

פדא I, v. פדי.

פדא II (abbrev. of פדריה) pr. n. m. פ' *Bar-Pada*, an Amora. Naz. 5^a; Tem. 10^a. Meil. 4^b ברי פדא (corr. acc.;

v. Tosaf. to Tem. l. c.). Macc. 2^a; (Y. ib. I, beg. 31^a בר פגדי; a. fr.—[Treat. Sof'rim XII, 3, v. פגדי].

פדאמי* m. pl. (Pers.-Arab. *fadâm*, v. Fl. to Levy Talm. Dict. IV, p. 225^b) *pieces of cloth with which the face is covered*, a sort of *masks, bandages.* Sabb. 66^b (expl. (פראמי, (אנקטמין, לוקטמין, v. פירמא.

פיד', פדגוג m. (παίδάγωγος) *pedagogue, tutor; a youth's governor.* Gen. R. s. 1 (expl. אמין, Prov. VIII, 30). Ib. s. 28 like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101^b אמר פידגוגו וכ' said his tutor, let him go to school; a. fr.—*Pl.* פידגוגין. Num. R. s. 1, beg. 'ולא העמדתי לכם שלשה פ' וכ' (not להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שלודין. Deut. R. s. 2; a. e.

פדגוג', פדגוגא ch. same. Targ. Y. Num. XI, 12.—*Fem.* פדגוגתא, פדגוג nurse. Targ. Y. I Gen. XXXV, 8 (h. text פדגוגתא; Ib. XXIV, 59 פדגוגותא, פדגוגותא, read: פדגוגתא; (מירקת).

פדגוגא, v. פדגוג.

פדח, v. פדי.

פדח, Y. Sabb. I, 3^b חד אפר פ' (פדח), a corrupt., v. דוקחא.

פדועא m. (פדע) *stone mason's adze or hammer* (ascia). Targ. Prov. XXV, 18 ed. Lag. (Levita פדעא, ed. פרי', corr. acc.)

פדורלי, פדורוילי, v. פדויגא.

פדוה f. (b. h.; פדה) *redemption, delivery.* Esth. R. to V (VII), 15; a. e.

פדיחה f. *front, forehead.* Yeb. 120^a ... ולא פרצום an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46^b. Ib.; Nidd. III, 5 פדהו פדהו (not איורו רוב ראשו משהצא פדהו) what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20^b ולפדתו, v. פדה; a. e.

פדחא ch. same. Targ. Y. Ex. XXVIII, 38 פ' דבית אפרי (h. text מצח).

פדת, פדי (b. h.) [*to cut loose,*] *to liberate, redeem.* Ab. Zar. 4^a אם יש להם זכות אפקם if they have any merits, I will liberate them. Ib. (ref. to Hos. VII, 13) אמרתי I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 he could acquit whomever he wanted to, opp. יקבש. Y. Yeb. XVI, 15^c bot. ופדאתו as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עבד שנשבה ופדאתו if a slave has been captured, and they (Jews) redeemed him. Ib. 6 את פדיון אר' we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תיקון). Ib. 58^a וְכִי שֶׁאֶפְקָדוֹ בְּכָל וְכִי until I redeem him at any price they may ask. Maas. Sh. IV, 7 הַפִּדְיוֹת מֵעֵשֶׂר שְׁנֵי he that redeems second tithes (Deut. XIV, 26). Ib. 1 פִּדְיוֹתָּהּ he redeems the fruit at the market price of his own place. Ib. V, 4 כִּיצַר פִּדְיוֹן לְנֶעַם רִבְעִי how is fruit of the fourth year (Lev. XIX, 24) redeemed? כִּמָּה אָדָם... מְנִיחַ he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Sel'a, to collect at his own expense?; a. v. fr.—Esp. a) to redeem the first-born (Ex. XIII, 12 sq.). Bekh. 49^b וְכִי הַפִּדְיוֹת אֵם בְּנִי וְכִי if a man redeems his son before he is thirty days old. Ib. VIII, 6 לְפִדְיוֹתָּהּ if he (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29^a. Ib. מִצְוָה לְפָדוֹת אֶת עַצְמוֹ is bound to redeem himself; a. fr.—b) to redeem an object dedicated to the sanctuary (Lev. XXVII, 13; 27, a. e.). Ib. וְכִי הִפְדָּא בְּמֵאֲרִים if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פָּדוּי; f. פְּדוּיָה; p. פְּדוּיָיִם; פְּדוּיָיִן, פְּדוּיָיִם; p. פְּדוּיָיִם; פְּדוּיָיִם. Ib. מָה שֶׁפִּדְיוֹתָּהּ what he bought is bought (his transaction is final). Bekh. 49^b בְּנִי בְּנִי his son stands redeemed; a. e.

Nif. פָּדוּיָה to be redeemed. Bekh. VIII, 6 וְכִי הַפִּדְיוֹת... the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וְכִי לֹא הָיָה בְּכֶסֶף וְכִי and all of them are redeemed with money or money's worth. Kidd. 29^a וְכִי שֶׁמִּצְוָה לְפָדוֹתָּהּ 'thou shalt redeem' (Num. XVIII, 15), thou shalt be redeemed (redeem thyself): whosoever is (eventually) bound to redeem himself, is bound to redeem his son (but the mother is not bound to redeem her first-born son); a. fr.

פָּדוּיָה ch., v. פָּדוּיָה I.

פְּדוּיָה f. (preced.) redemption. Bekh. 12^b (ref. to Num. XVIII, 15) לְפָדוּיָה (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מִצְוָה לְפָדוּיָה the duty of redeeming; a. fr.—Pl. פְּדוּיָה, פְּדוּיָה. Ber. 55^b שלש פְּדוּיָה three Biblical verses in which פְּדוּיָה occurs.

פְּדוּיָה, פְּדוּיָה (b. h.) pr. n. m. *P'dayah*; בר פ' *Bar-P'dayah*, an Amora. Y. Macc. I, beg. 31^a, v. פְּדוּיָה II. Y. Peah IV, 18^b bot.; Y. Hall. III, 59^a bot. רְבִי פ' (corr. acc.). Pesik. Par., p. 37^b; Pesik. R. s. 14 בר פְּדוּיָה (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3^a bot.; Y. Shek. II, end, 47^a בר פְּדוּיָה (corr. acc.); a. e.—V. Fr. M'bo, p. 70^b.

פְּדוּיָה m. (b. h.; פְּדוּיָה) delivery; redemption, ransom. Snh. 106^a לְבִנְיָהּ... עִשָּׂה... woe to the nation that is found (to interfere), when the Lord prepares delivery for his children. Bekh. I, 6 הַפִּדְיוֹת הַבְּנִי the animal designated as ransom for the first-born of an ass (Ex. XIII, 13). Ib. מֵעֵשֶׂר שְׁנֵי פ' the redemption money for the second tithes. Ib. II, 1 הִבֵּן פ' the redemption of the first-born son. Ib. 2 לְאַחֵר פְּדוּיָהן after they have been redeemed.

Hull. 7^a שְׁבוּיָהן the ransom of captives; a. fr.—[פְּדוּיָה] v. פְּדוּיָה.

פְּדוּיָה, Y. Gitt. V, 47^b some ed., read: פְּדוּיָה, v. פְּדוּיָה I.

פְּדוּיָה, v. פְּדוּיָה.

פְּדוּיָה, v. פְּדוּיָה.

פְּדוּיָה, v. פְּדוּיָה.

פְּדוּיָה, v. פְּדוּיָה.

פְּדוּיָה, v. פְּדוּיָה.

קָקוּ פ' פְּדוּיָה m. pl. (ακακοπαίδευτοί) ill-bred, degenerate. Y. B. Bath. VIII, 16^b bot. כָּן כִּי אַתָּה עַתָּה now you show that you are ill-bred, give me back what I gave you, opp. דְּהֵיכָרָה, v. דְּהֵיכָרָה ch.

פְּדוּיָה, v. פְּדוּיָה.

פְּדוּיָה m. (פְּדוּיָה to cut) 1) ploughshare, plough. Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סָבָא. Lam. R. to I, 16 וְשָׂרִי וְשָׂרִי untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5^a top קִנְיָן); a. e.—Pl. פְּדוּיָה, פְּדוּיָה. Targ. I Sam. XIII, 21.—2) (with יֹדֶה, or sub. יֹדֶה) yoke of (plough-)oxen, pair (corresp. to h. צֶמֶד). Targ. Hos. X, 10; a. fr.—B. Kam. 96^b.—Pl. as ab. Targ. Job I, 3; a. fr.—3) פְּדוּיָה (b. h.) pr. n. pl. *Paddan-Aram*. Targ. Gen. XXV, 20; a. e.

פְּדוּיָה (b. h.)=פְּדוּיָה, to redeem. Y. Kidd. I, end, 61^d (ref. to Job XXXIII, 24) פְּדוּיָה בְּיָסוּרֵיךְ redeem him (let him expiate his sins) by sufferings (cmp. next w.).

פְּדוּיָה I ch. (cmp. פִּדְיוֹן, s. v. פִּדְיוֹן) to split; to wound. Targ. I Kings XX, 37 (h. text פִּצַּע).—Snh. 109^b לִיחָ לְחֵבְרִיָּה when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פְּדוּיָה Ms. M. one (of them) struck him; ed. פְּדוּיָה, פְּדוּיָה (fr. פְּדוּיָה) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מְדוּיָה they struck him and wounded him; a. e.

פְּדוּיָה, פְּדוּיָה, פְּדוּיָה m. (preced.) blow, wound. Targ. O. Ex. XXI, 25 (Y. פִּי, פִּי). Targ. Y. I ib. XV, 25 פְּדוּיָה—Koh. R. to VI, 11 וְכִי הָיָה אוֹר or he receives a blow (from a noxious animal, v. אֲמִכּוּרִי).—Pl. פְּדוּיָה or פְּדוּיָה. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) פְּדוּיָה (transl. of פְּדוּיָה, Prov. XXIII, 29) wounds unrequited. V. פְּדוּיָה.

פְּדוּיָה f. (preced.) an open (lacerated) wound, sabre-cut. Ab. Zar. 28^a (Ms. M. פְּדוּיָה).—V. פְּדוּיָה.

פְּדוּיָה m. (b. h.) fat. Tam. IV, 2. Hull. 27^a, sq.; Yoma 26^a; a. fr.—Pl. פְּדוּיָה, פְּדוּיָה. Gen. R. s. 68 וְכִי הָיָה לְעֵשֶׂת הַלֵּל the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41^d bot.; Ber. 26^b; a. fr.

פְּדוּיָה, פְּדוּיָה ch. same, esp. (cmp. דִּשָּׁן) dung, manure. Nidd. 28^a, v. פְּדוּיָה.

פְּדוּיָה, v. פְּדוּיָה.

פִּדְרָנִית v. פִּדְרָנִית.

פִּדְרָת, Ar., v. פִּדְרָת I.

פִּדְרָת pr.n.m. *P'dath*, 1) father of R. Elazar. Erub. 54^b; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75^c top; a. fr.—[Meil. 4^b, v. פִּדְרָת II.]

פִּת c. (b. h.) [*opening*,] *orifice, mouth; speech*. Hull. 142^a, v. לִתָּךְ. Pes. 113^b בלִבּ בפה ואחר בלִבּ he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on בִּפְתִּיךְ, Ex. I, 13) with soft (persuasive) speech; Sot. 11^b. Tanh. Kor. 9 עד שחברארו until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140^b, sq. בהמה שפִּתָּה יפה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שפִּתָּה; a. v. fr.—Keth. I, 6, a. e. לֹא מִפִּתָּהּ וְכִי, v. הִתָּה. Shebu. IV, 1 מִפִּי עֲצַמִּי (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), opp. מִפִּי אֲחֵרִים administered by others.—by word of mouth. Gitt. 72^b top פֶּה בֶּעַל פֶּה whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60^b ר' חזקיהו ר'ב בכתב ומיעוט על פה פה of the Law, the larger portion rests on the written text, the smaller on oral tradition. Ib. על פה... דברים שבכתב written things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—הורה שבעל פה (abbrev. שבע"פ) *oral law*. Yoma 28^b, a. fr., v. קָהָב. a) according to, in proportion to. B. Bath. 11^b לפי בני אדם in proportion to the number of inhabitants of a house; in proportion to the number of entrances (of a building); a. fr.—b) because. Snh. VII, 4 לפיכך... because a human being has gone to ruin through it, therefore &c.; a. fr., v. לִפְתִּיכָךְ.—Transl. any orifice. Ab. V, 6 פִּתְּ הָאָרֶץ the opening of the earth (that swallowed Korah); פִּתְּ הַבַּיִת the opening for the well (Num. XXI, 16).—Nidd. 16^b חֶפֶץ רוּחַ בְּחֹךְ חֶפֶץ spit in the mouth, euphem. for blood in the orifice of the matrix. Snh. 100^a (play on לְחַיֵּי פֶה שֶׁל מֵשָׁח, Ez. XLVII, 12) to open the lower orifice (the womb of the childless), opp. פֶּה שֶׁל הַמֶּלֶךְ the mouth; ib. לְחַיֵּי פֶה עֲקָרִית; Men. 98^a; a. fr.—Pl. a) מִפִּיתָּ דֵּיּוֹת Deut. R. s. 2 (ref. to Zech. XIII, 8) those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on חֲלִפִּירוֹת, ib.) סֵפֶר הַחֲרִיבָה the book (תְּלִיִּים, Psalms) which many mouths have indited (the book of many authors). Ib. חֲרִיבָה the mound (Temple ruins) towards which all mouths are directed in prayer; Ber. 30^a. Ib. 5^a (expl. פִּיפִּיּוֹת, Ps. CXLIX, 6) חֲרִיבָה שֶׁל שְׁנֵי פִי a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII שְׁנֵי פִי two faces, v. פִּינָה.—b) מִפִּיפִּיּוֹת Num. R. s. 18 חֲרִיבָה... at that moment many mouths of the earth were opened (Yalk. ib. 752 פִּיפִּיּוֹת).—c) (Chald. pl.) פִּיפִּיּוֹת open vessels; topmost layer in open vessels. Tosef. Ter. V, 11 וְכִי מֵאָה פִי וְכִי אֶחָד if a hundred open vessels are there (in one of which an upper layer of T'rumah has been put) &c.; וְכִי אֶחָד the upper layers are forbidden; Y. ib. IV, 43^a bot.

פִּתּוֹת the letter Pē. Sabb. 104^a [read:] פִּתּוֹת the curved Pē and the straight Pē (פ and ת) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104^b מִפִּי מִדּוּ why has Pē been placed before 'Ayin (Lam. II, 16-17)? Gen. R. s. 84 (ref. to פִּתּוֹת) Pē intimates Potifar &c.; a. fr.—Pl. פִּתּוֹת. Sabb. 103^b וְכִי מִפִּי מִדּוּ one must be careful not to write Teths looking like Pēs &c.

פִּתּוֹ m. *pah*, name of a worm in figs. Sabb. 90^a פִּתּוֹ the *pah* in figs... is dangerous. Ib. פִּתּוֹ the *pah* has killed that man.

פִּתּוֹ, Y. Snh. I, 18^c bot., v. פִּתּוֹ ch.

פִּתּוֹ, v. פִּתּוֹ.

פִּתּוֹ, v. פִּתּוֹ.

פִּתּוֹ (v. P. Sm. 3040) to be hollow, empty, idle; to run about, wander. Part. פִּתּוֹ. Targ. Prov. XVIII, 2 (ed. Wil. פִּתּוֹ, corr. acc.; h. text חֲרָגְלוֹת).

פִּתּוֹ, v. פִּתּוֹ.

פִּתּוֹ m. (preced. art.) *vagrant, restless man*. Targ. Prov. XVIII, 1 (ed. Wil. פִּתּוֹ; ed. Ven. פִּתּוֹ, corr. acc.; h. text נִפְרֵד).

פִּתּוֹ, Pi. פִּתּוֹ to open the mouth, yawn. Ber. 24^a bot. Ib. מִפִּתּוֹת, v. מִפִּתּוֹ. Nidd. IX, 8 מִפִּתּוֹת, v. מִפִּתּוֹ; a. fr.

פִּתּוֹ, v. פִּתּוֹ I.

פִּתּוֹ f. *puah, Rubia Tinctorum, dyer's madder* (v. Löw Pl. p. 311). Shebi. V, 4 פִּתּוֹ the *puah* growing on choice land; פִּתּוֹ שֶׁל צִלְעוֹת growing on sides (of rocks); Y. ib. 36^a top פִּתּוֹ שֶׁל צִלְעוֹת פִּתּוֹ (not פִּתּוֹ). Sabb. IX, 5. Ib. 66^b (expl. קְשָׁרִים, Mish. VI, 9) פִּתּוֹ garlands of *puah* (a prophylactic); a. fr.

פִּתּוֹ (b. h.; cmp. פִּתּוֹ) to evaporate, become faint; to escape. Tosef. Sabb. III (IV), 5 פִּתּוֹ sufficient time for the cold in them to escape; Sabb. 40^b שְׁתֵּי פִתּוֹת Ms. M. (ed. שְׁתֵּי פִתּוֹת); Y. ib. III, 8^b top שְׁתֵּי פִתּוֹת. Yoma 34^b שְׁתֵּי פִתּוֹת Ms. M. (ed. שְׁתֵּי פִתּוֹת). Ker. 6^b חֲרִיבָה שֶׁל חֲרִיבָה that its fragrance may not escape. Y. Bets. I, 60^d top שְׁתֵּי פִתּוֹת their flavor would escape; a. fr.

חִיפּוֹ 1) same, v. supra. Erub. 64^b חִיפּוֹ until the wine we drank has escaped (the effect of the wine is overcome).—2) to lose taste, intensity; to cause to escape; to cool off; to mitigate. Pes. 41^a חִיפּוֹ water, which does not give up its taste (to the substance boiled in it) other liquids, which do communicate their taste. Bets. 14^a חִיפּוֹ all spices lose their taste (when pounded a day before), but salt does not &c. Midr. Till. to Ps. LXXIX וְכִי אֶחָד let out his anger on wood

and stone. Snh. 22^b מפיגין את דרין ררך a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. מפיגה וכו' that walking counteracts &c. B. Bath. 10^a מפיגו וכו' יין פתח—Yoma I, 7 וכו' and drive out (thy drowsiness, cool thy feet) &c., v. אָרִי. Ib. 75^b מן מפיגין ... מן דברים the manna counteracted the effect of such food as traders sold them; a. e.

פג ch. same, 1) to evaporate, faint &c. Targ. Ps. XXXVIII, 9 פגית (ed. Lag. פגית, fr. פגי; h. text פגית). Targ. Esth. II, 1 פג (ed. Lag. (Var. פח). Targ. Hab. I, 4 פגת (Levita read: פגת; a. e.—Part. פגי, פריג; f. פגת (Levita read: פגת; a. e.—2) to weaken, mitigate. Part. פגית. Targ. Lam. III, 49.

Pa. to cause relaxation; to slacken. Ib. II, 18. Targ. Prov. XIV, 30 מפייג ed. Lag. (oth. ed. מפליג).

Af. to let (the wine) escape. Targ. I Sam. I, 14.

Ithpo. to seek relaxation from anger, trouble &c., seek diversion, sport. Lev. R. s. 27 לא ארא אלא לארפוגה לא ארא אלא לארפוגה (read: לא ארא אלא לארפוגה); Yalk. Mic. 554 למרפוגה (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not לחרפ); Tanh. Emor 10. Ib. [read:] לא ארא אלא לארפוגה this woman has come to court merely to have some sport with her son.

פוגא I pr. n. m. *Puga*. B. Bath. 90^b, v. סוגא II.

פוגא II, פוגת I pr. n. river, v. פוגא.

פוגת II f. (b. h. פוגת נפש, פוג; פוגת relaxation, recreation. Pirké d'R. El. ch. XXXIII 'נ' וכו' he went out to look at the harvesters as a recreation.

פ"וגחמ"ט, substitute for ופרסין (Dan. V, 25) by permutation of letters called א"ה ב"ש q. v. Snh. 22^a; Cant. R. to III, 4; a. e.

פוגל m. *radish, the soft tuber of the radish*. Ber. 36^a; Erub. 28^b ארעזא דפ' צנן... the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Hag. 15^a עקר פ' ממשרא וכו' (Elisha ben Abuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10^a. Y. ib. II, 41^a bot.; Y. Ter. VIII, 45^d top, v. נעץ; a. e.—**Pl.** פוגל. Y. B. Bath. IX, 17^a; Y. Peah VII, 20^b top פוגל. Gen. R. s. 67 שרי עקר פ' רברבין וכו' he (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

פוגני, Targ. II Esth. IV, 1, v. בוגני.

פוגע, Yalk. Ps. 697, v. פוגא.

פודגרת, פודגרת c. (ποδάγρα) *gout in the feet*, in

gen. *sore foot*. Y. Sabb. VI, 8^e top (expl. צינית, Mish. VI, 6) פ' (Bab. ib. 65^a ברת ארעא v. ארעא) a sore on the sole of the foot. Sot. 10^a (ref. to I Kings XV, 23) ארעא he was seized with gout; Snh. 48^b (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanh. Mas'ê 12; Yalk. Kings 172.—[Y. Maasr. I, 49^a bot. פודגרת, פיד, v. פודגרת.]

פודגרוס m. (ποδάγρος) *suffering with gout, gouty, lame*. Yalk. Lev. 469; Lev. R. s. 5 (not פודגרוס; Ar. s. v. פודגרוס, corr. acc.), v. פודגרוס. [Koh. R. to V, 12 read: פודגרוס or פודגרוס, v. פודגרוס.]—**Pl.** פודגרוס. Yalk. Sam. 161 שבוהם רחפ' שבוהם what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only ורחשושין).

פודופסילא m. pl. (ποδόψαλλα) *anklets*. Y. Sabb. VI, 8^b bot. (expl. אצורה, Num. XXXI, 50) פ' Ar. (ed. פודופסילא, כדופסילא, כדופסילא, corr. acc., or פודופסילא, γειροψαλλα(?); LXX ψάλλον). Ib. (expl. צעדות, Is. III, 20) פודופסילא (corr. acc.).

פודעא, v. פודעא.

פודעא f. (פדע) *wound, bruise*.—**Pl.** פודעא. Targ. Prov. XXIII, 29 (ed. Wil. sing.; ed. Lag. בועא). Ib. XX, 30 (ed. Lag. a. oth. פועא). Ib. XXVII, 6 (ed. Lag. פועא); a. e.

פוד, Part. pass. *Pi.* מפודה, Tosef. Ter. VII, 16, Var. מפודה, v. פודה h.

פודל, v. פודל.

פודלון, Yalk. Gen. 82 פודלון, v. פודלון.

פודסרוס pr. n. (Πευσαρος?) *Peusarus(?)*, name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13^e top (פודסרוס, ed. Lehman, פודסרוס, ed. Krot. פודסרוס) it was a tortuous road (where he met her, v. פודסרוס), like the P.; Y. Ab. Zar. I, 40^a bot. פודסרוס. Y. Erub. VIII, 25^b top וכו' זרק מרובה וכו' if one throws an object (on the Sabbath) from the P. into an open public road or *vice versa*, v. פלש I. Y. Shek. VII, 50^e bot. נשכה מן פודסרוס (not פודסרוס; Bab. ed. פודסרוס, Ms. M. פודסרוס) I wish I might find it somewhere towards the interior of the P.

פודתא, v. פודתא.

פוזמיקין, פוזמיקין, v. פוזמיקין.

פוזמקי m. pl. (Pers. pageng, v. Perles Et. St. p. 3, note 1) *gaiters of red leather, fine shoes*. Sabb. 10^a מניקיש פוזמקי (Ms. M. מניקיש פוזמקי, corrected R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מניקיש פוזמקי (corr. acc.). Shehu. 31^a (to people that came to court in rich dress) שלופי פוזמקי וכו' (late ed. פוזמקי; Ms. M. פוזמקי, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-